

# Zion's Herald

WEDNESDAY, OCTOBER 18, 1905



**MRS. WILLIAM BUTLER**

### “Mother of Missions”

## The Field Secretary's Corner

### The New Northeast

Few people have any idea of the extent of the wild lands of Maine. There are fifteen hundred square miles of good hunting and fishing territory in northern Maine. The Aroostook County alone is larger than Massachusetts, and contains five hundred square miles more than the combined area of Connecticut and Rhode Island. It has been but a few years since the shriek of the locomotive broke the stillness of this great domain, but now one may glide smoothly along over the well-ballasted track of the Bangor & Aroostook Railroad into the very heart of the wilderness, for this splendid line has unlocked ten million acres of primeval pleasure preserve.

The Bangor & Aroostook Railroad is a daring enterprise, which has opened up a section rich in natural resources, with immense agricultural possibilities, great forests, and beautiful lakes and streams, the hunter's paradise, the fisherman's delight, with broad, fertile fields which give astonishing yields of the famous Aroostook potato. Think of 175 barrels to a single acre, and of little (?) potato patches from ten to twenty acres in extent, with larger ones running all the way from twenty to seventy acres in a single field, where potato-raising is reduced to a science, the planting, cultivating, and harvesting all being done by machinery. Potato is king in Aroostook. The farms are well kept, denoting general prosperity. And they are valuable farms, too—\$5,000, \$6,000, \$7,000 to \$18,000 being no uncommon price. The soil is peculiarly adapted to the cultivation of potatoes, containing those chemical constituents which conduce to extraordinary yield. The climate is also especially favorable. Snow falls early in the season before the ground freezes hard, and remains, steadily and uniformly covering the ground, until spring opens, with a warm soft blanket from two to four feet deep, with no alternations of thawing and freezing, when it goes off, winter being transformed into summer almost instantaneously. The ground may then be worked at once, no time being required for the frost to work out and the ground to thaw and dry. Crops may thus be put in early and proceed with rapid strides to maturity.

The Bangor & Aroostook Railroad taps the Maine Central at Old Town, and pushes thence on through Milo, Brownville, up into the great woodland belt between here and the farming section farther north. At Milo Junction a connection is made with the new Seaboard line, which will thus catch the great potato yield and immense freight which has hitherto been sent via Bangor, conveying it directly to the wharves and docks at Stockton, whence it will go by steamer to Boston and New York. It thus shortens the route and saves considerable expense in the way of freights for the Aroostook farmers. All along the way from Brownville are numerous fishing camps, affording ample accommodation to hundreds of visitors, who come to hunt and fish. With splendid equipment and comfortable coaches, the Bangor & Aroostook can certainly present an attractive route for the intending visitor to this part of Maine.

Caribou is the most populous town in Aroostook County, and with its 72 square miles of fertile and productive soil is one of the richest farming towns in this "New Northeast." The adjacent towns of Fort Fairfield and Presque Isle were settled some twenty-eight years before the sound of the pioneer's axe was heard in Caribou. The earliest settler was Alexander Cochran, in 1829; but the actual settlement was not until the time of the Aroostook war, when Ivory Hardison came from China, Me., with a wagon-load of soldiers; and he was so charmed with the country that he returned later and settled.

The struggle called the Aroostook War arose from a contest between the early settlers of this section and the British Government over the boundary. By treaty of 1783, at the close of the Revolutionary struggle, one-half of the St. John River belonged to Maine. After the War of 1812 the British claimed the whole of the upper part of the vast valley of the St. John, demanding all the land above 46 degrees north latitude,

which included about one-third the territory of Maine. There were at this time, on the north and east side of the river, American settlements extending up and down for a distance of twenty miles. This plantation had been incorporated under the name Madawaska, and a representative sent to the legislature of Maine. In June, 1857, Congress sent an officer to Madawaska to take the census and at the same time distribute certain surplus funds accumulated in the U. S. Treasury. This officer was arrested by the British, on the ground that he was offering the people a bribe in order to induce them to continue their allegiance to the United States. He was afterward released, but the contention between the two governments continued for several years, until it finally reached a critical stage. The militia was called out on both sides and a conflict seemed inevitable. A small force was sent from Augusta to the disputed territory. New Brunswick sent one thousand soldiers, and announced that they were determined to hold the disputed territory at all hazards. The legislature of Maine appropriated \$800,000, and sent 10,000 men to the Aroostook. Congress passed a bill authorizing the President to raise 50,000 troops for the support of Maine, and appropriated \$10,000,000. But better judgment finally prevailed, and a settlement was reached by which the Aroostook was retained under the jurisdiction of Maine, and was finally organized into a county bearing that name.

My Sunday at Caribou was delightfully spent. I had a good congregation in the morning, and met with a most cordial response as I presented the HERALD. In the afternoon a drive to one of the pastor's appointments outside the village took us through a beautiful, undulating country with great potato fields on either side, acres in extent. In the evening I spoke again in the church to a splendid congregation, on the subject of missions. Rev. Frederick Palladino, our pastor at Caribou, heartily co-operated in my work, while he and his good wife cared for me at the parsonage during my stay. Mr. Palladino began his active ministry at sixteen years of age, when he, with his father, organized an Italian mission in Brooklyn. They afterward became members of Jane St. Methodist Episcopal Church, under Stephen Merritt. Afterward they went to Montclair, N. J., where the young man was licensed as a local preacher. He is a graduate of Drew Theological Seminary and has had three successful pastorates in the East Maine Conference—Washington, Damariscotta, and Caribou. Nearly one-fifth the membership has been added in his present appointment, while the Sunday-school has grown until it is recognized as one of the best in the county. This church was one of the first to regularly employ a deaconess in connection with its work.

Methodism in Caribou has had an organized existence covering little over twenty years, though occasional Methodist preaching has been had for many years in schoolhouses and private dwellings. Previous to 1884 it was a part of Fort Fairfield circuit, and was in that year set off as the Caribou Circuit. The present church edifice was built in 1887, and a parsonage a few years later. This stood next the church until more room was needed, and recently a lot was purchased near by, to which the parsonage was moved and remodeled, making it, when completed, one of the best on the district. Class-meetings have been revived and are well sustained, and the young pastor is everywhere beloved.

In making my canvass I greatly enjoyed a call upon Mrs. Sarah H. Page, one of the oldest members of the church; but one other, Mrs. Sampson, antedating her. Mrs. Page's uncle, William Withee, was the one mentioned in a previous report (of the Dover charge) as being one of the pioneers there. Her father was a local preacher and one of the earliest workers in the church. So interested were these good people in those days, that he not only went into the woods and cut and gave timber for the parsonage first built, but he and his good wife denied themselves the luxury of tea and gave the money to the church. Her father, J. W. Withee, and J. W. Hawes were among the pioneers of Methodism in this section.

Another interesting call was on Mrs. Lucy J. Ross, also for many years identified with our work. Her husband, Mr. Geo. Ross, with Mr. C. H. Doe, walked in from Mattawamkeag to settle in this valley. Being staunch Methodists, they thus became pioneers for Methodism and valued workers in the local church. Mr. Doe is still living. Mr. Ross was for many years president of the trustees, and was chairman of the building committee. Mrs. Ross started the first Sunday school with a handful of children, at Woodlands, which at one time was the centre of Methodism in this section.

Having friends in Goodrich, a few miles out from Caribou, I paid them a short visit. Mr. G. E. Leavitt, at whose home I stopped, is one of two brothers who, years ago, came here finding the country wild and unsettled, with immense forests stretching away on every hand. They built them a log cabin, cleared the forests, and now have splendid farms, on a wide ridge, with well-watered, fertile soil, from which they are harvesting magnificent crops of potatoes.

The cultivation of the potato crop is exceedingly interesting, being all done by machinery and on a large scale. It would be next to impossible to work these great potato farms by hand, and do so profitably. The planting is done by a machine which turns a furrow, sows a little fertilizer, covers it, drops a potato, covers it, then a little phosphate, and then covers the whole. The cultivating is done by machine; another machine does the spraying for bugs, a half dozen rows at a time; and finally the harvesting is done by machine. The potato-digger is an ingenious contrivance about the size of a mowing machine, which takes a row at a time. A wide shovel scoops the potatoes up; a set of bars with a sidewise movement shakes the dirt out, allowing it to fall down between; a kicker throws the tops to one side and the potatoes roll out behind in a continuous stream—all this as fast as a pair of horses can walk. The digging and picking of Mr. Leavitt's crop required a force of fifteen men working steadily for three weeks.

At Mr. Leavitt's home I met Mrs. C. A. McFarlane and her husband, both of whom are now well into the eighties, but remarkably well preserved. Mrs. McFarlane is confined to a wheel-chair, but is a great reader and an intelligent conversationalist, and her tales of the early days in this section are exceedingly interesting. As a girl her home was in Boston, and she remembers when she and her brother—afterward Judge McFarlane of San Francisco—pastured cows on Boston Common. She also remembers well the building of the present State House.

F. H. MORGAN.

36 Bromfield St., Boston.

### The Royal Month and the Royal Disease

Sudden changes of weather are especially trying, and probably to none more so than to the scrofulous and consumptive. The progress of scrofula during a normal October is commonly great. We never think of scrofula—its bunches, cutaneous eruptions, and wasting of the bodily substance—without thinking of the great good many sufferers from it have derived from Hood's Sarsaparilla, whose radical and permanent cures of this one disease are enough to make it the most famous medicine in the world. There is probably not a city or town where Hood's Sarsaparilla has not proved its merit in more homes than one in arresting and completely eradicating scrofula, which is almost as serious and as much to be feared as its near relative, consumption.

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### Japan's Food Problem

IN a land where the ratio of mouths to be fed to acres of tillable lands is so great as it is in Japan, "intensive" farming must be developed to the highest degree; and since 1867 the Japanese have been studying the question what is best to eat. From the first the debate has proceeded as to the relative merits of animal and vegetable foods. Under the provisions of an act passed in 1884 modifications of the routine mess provided for the Navy have resulted in establishing a form of diet that has, it is claimed, practically eliminated beri-beri. Rice, barley, and a kind of bean are the most common articles of food among the people. Fish is consumed in large quantities by those living near the sea or the fresh water lakes and streams, but meat diet is rare, and even rice is found too expensive in many parts of the country. Where the people are reduced to extremities buckwheat and various kinds of radish are resorted to for food. Macaroni is not generally used in Japan, but vermicelli is regarded as a delicacy. The Japanese Department of Agriculture will soon issue a bulky pamphlet entitled, "A Digest of Japanese Investigations on Nutrition of Man," which will supply a large amount of tabulated information evidencing much serious research.

### Cotton Crop Statistics

ACCORDING to the first cotton bulletin issued, under an act passed by the last Congress, by the Census Bureau for the year ending Sept. 1, 1905, the production and distribution of cotton in that period amounted to 14,455,994 bales, of which 13,693,279 were the crop of 1904. The exportation amounted to 8,884,929 bales, the domestic consumption to 4,315,756, and the surplus to 1,365,309. Of the quantity consumed in the United States 2,138,829 bales were used in Northern mills and 2,140,151 in Southern mills. In addition to the totals given, 124,469 bales of foreign cotton were imported into this country during the year. The exportation for the year exceeded that of any previous year by 1,144,452 bales, and exceeded the

average for the past ten years by 2,313,948 bales. New Orleans, with a total of 2,463,421 bales, held first rank as an exporting point, but was closely pressed by Galveston with 2,388,318, and Savannah with 1,290,989 bales. The value of the total export of raw cotton was \$404,209,293, aggregating 8,834,929 bales, of which 4,043,999 went to the United Kingdom, 161,151 to Belgium, 857,103 to France, 2,115,672 to Germany, 530,929 to Italy, 125,463 to Russia, 289,688 to Spain, 324,668 to Japan, and the balance to Mexico, British North America, and other countries. The report shows that in twenty-five years the production of the United States has increased from 5,575,359 to 13,693,279 bales. Owing to the sensitive character of the cotton market the report emphasizes the importance of providing accurate information regarding cotton.

### New Species of Gorilla

M. EUGENE BRUSSEAU, an explorer of Northern Africa, and a French official, has succeeded in photographing, and obtaining particulars of, some huge gorillas hitherto unknown. One of the monsters was shot by a sharpshooter. The animal measured 7 feet 6 inches in height, was 4 feet in width across the shoulders, and weighed 720 pounds. One of the hands when dismembered weighed six pounds. It required the united efforts of eight soldiers to drag the dead body of the gorilla from the point where it was killed to the French Residence at Quessou. Reports had frequently been received during the past few months of the presence of the huge beasts in the upper valleys of Lonani and Sangereh, but it has been impossible to come to close quarters with them. According to native reports the animals are unusually ferocious, not hesitating to attack caravans during their passage through the country. The beasts differ essentially from the gorillas familiarly known. The ears are small, the shoulders and thighs are covered with dense and long black hair, and the chest and stomach are almost bare. It is believed that the animals belong to a species that has not hitherto been known.

### Bombay Mill-owners' Association

IN the city of Bombay alone there are seventy-nine cotton mills employing very large numbers of workers, to say nothing of other important industries. The Bombay Mill-owners' Association recently held a meeting at which two vital subjects were discussed—the encouragement of inoculation against plague among the mill hands, and the length of labor hours. While on neither subject great unanimity prevailed—a

proposal to expound to the "hands" the benefits of inoculation being carried by a majority of only one—the general principle of responsibility for the hygiene of mill-workers was admitted, and may in time fruit in practicable measures for their protection from the plague and other dread diseases. Inoculation is not an infallible protection against the plague, but it is thought to diminish the risk of contracting the disease and to lower the death-rate among those who are attacked by it. A still better preventive, probably, is a more sanitary mode of life, and residence in better dwellings. The Association also considered the proposition that the hours of labor in mills, which have quite generally become extended owing to the introduction of electric light, should not exceed a daily average of twelve all the year round. Nearly fifteen hours of work, as at present enjoined in some mills, is clearly excessive, especially when the severe climatic conditions under which the work is carried on are taken into view. The proposer of the above-mentioned resolution, which was carried against strong opposition, estimated that the Bombay workman does not get more than seven hours in his own home. These long hours are certainly detrimental to the interests of the mill-owners themselves, and may lead finally to restrictive legislation by the British Government.

### Decline of the Birth-Rate

THE conclusion reached by a recent bulletin issued by the Census Bureau, prepared by Prof. Walter F. Willcox, of Cornell University, is that there has been a persistent decline of the birth-rate in the United States since 1860. The result of the study, which is primarily not a study in birth-rates, but an estimate of the proportion of children to the total population, shows that at the beginning of the nineteenth century the children under ten years of age constituted one-third, and at the end less than one-fourth, of the total population. In 1860 the number of children under five years of age to 1,000 women fifteen to forty-nine years of age, was 634, but in 1900 was only 474. The proportion of children to potential mothers was only three-fourths as large in 1900 as it was in 1860. The vital statistics of the United States are not sufficiently developed to afford a sound basis of judgment as to the probable causes of this decline. According to one theory it is largely due to the influx of foreigners and the resultant shock to the population instinct of the natives, but there has been a similar marked decline in the birth-rate of Australia, where there has been no such torrent of immigration. In 1900,

in the whole of the United States, the proportion of children was only two-thirds as great in cities as in the country districts. The proportion of children born of native mothers to 1,000 native women of child-bearing age was 462 in 1900, and the proportion of children of foreign-born mothers to 1,000 foreign-born women was 710. The negroes have a larger proportion of children than the whites, and the whites of the South have a larger proportion than the whites in other sections of the country.

#### Weather Forecasts by "Aquameter"

A NEW apparatus, the "aquameter," has been devised for assisting in the compilation of weather forecasts. In such work hitherto a very important factor has not been sufficiently taken into consideration — the exactitude of the percentage of aqueous vapor in the approaching winds. The barometer gives some such indication, but the height of the barometer depends upon wind pressure and temperature as well as moisture. The wet and dry-bulb thermometers constitute an antiquated instrument, and are not sufficiently reliable, as their variation depends on erratic circumstances, and their indications are not represented in actual percentages of aqueous vapor. Rain results when an atmosphere nearly saturated with aqueous vapor becomes lowered in temperature. The nearness or otherwise of a wind to its saturation point is, therefore, a most important question. That question has hitherto had to be determined by recourse to elaborate apparatus, including a chemical balance. By using the aquameter, however, which is a simple instrument, the exact percentage of aqueous vapor can be obtained. By the opening and shutting of two taps and the raising and lowering of a mercury reservoir, a measured quantity of air is drawn into a glass vessel, and placed in contact with anhydrous phosphoric acid, which is a rapid water absorbent. The rise of mercury in the narrow glass stem of the vessel then gives the exact percentage of the aqueous vapor in the air.

#### Census Report on Drunkenness

A BULLETIN recently issued by the Federal Census Bureau with reference to American Municipal Statistics of 1903, shows that not less than 400,000 persons were arrested for drunkenness in the 175 largest cities of the United States in that year. The aggregate arrests for all causes in that period footed up in excess of 1,102,000. The figures of police operations in cities of similar magnitude bring out strange contrasts. Although Boston and Baltimore are substantially of the same size, the number of arrests for intoxication in the former city in 1903 was 27,792, while the figure for Baltimore was 3,573 — a contrast further emphasized by the fact that Baltimore had 2,230 retail liquor saloons, while Boston was credited with only 783. The explanation of this state of things may in part be found in the fact that Boston is unfortunately the drinking centre for a large suburban population. The record of arrests for inebriety in American cities as disclosed by the Census Bulletin is so variable and capri-

cious that no law governing the business is easily ascertainable. The number of arrests for drunkenness does not appear to depend directly on the number of saloons and the volume of liquor consumed, but in the main on the condition of popular sentiment in general and on the character of the police administration in particular.

#### Lewis and Clark Exposition Closed

THE Lewis and Clark Exposition at Portland, Oregon, closed its gates, Oct. 15, with a record of total attendance of 2,545,509 admissions. The exhibition was well planned and managed, and considering the fact that it was held in a distant corner of the Union, the attendance was large. Data of attendance and receipts, however, show that there is really no precedent for holding world's fairs in out-of-the-way nooks. The really great exhibitions have been held in very large cities. There were 10,200,000 admissions to the Paris Exhibition of 1867; 9,789,392 to the Philadelphia Centennial; 32,354,111 to the Paris Exposition of 1889; and 27,529,400 to the World's Fair at Chicago. The Paris Exhibition of 1900 broke all records for attendance, about 50,000,000 persons passing its entrance gates. The admissions at the Louisiana Purchase Exposition at St. Louis aggregated 14,000,000. In comparison with these enormous totals the attendance at the Lewis and Clark Exposition, while creditable to its projectors and managers, looks small.

#### Panama Canal in Four Years

M. BUNAU-VARILLA, who was for several years chief engineer of the Panama Canal Company, is impatient with the slow-moving plans of the Panama Commission, and has proposed a project for canal construction which, in the view of the *Scientific American*, is "such a happy compromise of widely diverging schemes," that it might well be adopted "unless some serious engineering difficulties, not anticipated," present themselves. As matters stand, opinion is divided as to whether a sea-level canal should be built, or one with locks — that is to say, whether the canal ought to have a summit level at 30, 60 or 90 feet, or be boldly cut through at tide level from ocean to ocean. As a compromise between these two plans, M. Bunau-Varilla suggests the building of the canal on a location which would be chosen if it were to be cut through at sea level, but proposes to plan the various levels and locate the different locks with a strict view to securing its earliest possible opening — an event which he believes might be accomplished within four years. The mountain at Culebra has already been cut down from 300 feet above sea level to 150 feet. The summit level according to this new plan would be placed at 130 feet. Descent to tide level would be made by eight locks; and it is because of the comparatively small amount of excavation that would have to be done that M. Bunau-Varilla estimates that a canal built on these lines would be opened for navigation within four years. Although the 130-foot-level canal would have a capacity far larger than the traffic which would immediately seek the new waterway, it

would be considered as temporary and as serving its purpose merely while the work of cutting down the various lock-levels to tide level was being carried on.

#### Peace Treaty Signed

PREMIER ROUVIER, acting on behalf of the Russian Government, on Oct. 14 cabled to M. Harmand, the French Minister at Tokyo, instructions to inform the Japanese Government that the Emperor of Russia signed the peace treaty on that day. The treaty, engrossed on parchment, with the French and English texts in parallel columns, was sent by Foreign Minister Lamsdorff to Peterhof, where the ceremony of signature took place. Shortly after noon on Oct. 14 Minister Takahira appeared at the State Department in Washington with a message stating that the Emperor of Japan had signed the treaty at Tokyo. A cablegram was immediately despatched to the *chargé* of the American Embassy at St. Petersburg, instructing him to inform the Russian Foreign Office that the Emperor of Japan had performed his part. Both copies of the treaty having been duly signed, and each of the great nations engaged in hostilities having been informed of the signing, the Russo-Japanese war, which began Feb. 8, 1904, terminated officially last Saturday. At a later date copies of the treaty will be actually exchanged. The Russian steamers, "Aurora," "Jemchug" and "Oleg," interned at Manila, and the "Lena" at Mare Island, will now be allowed to depart whenever the Russian Government makes request for their release.

#### Promulgation of the Peace Treaty

THE full text of the Peace Treaty between Russia and Japan was made public last Monday. As a graceful mark of appreciation of the part he took in bringing about the conference at Portsmouth, President Roosevelt was the first person to be notified by the Russian Government that Emperor Nicholas had ratified the treaty. As soon as the Emperor's signature had been affixed to the instrument the news was sent directly to the President. St. Petersburg has issued orders for acting at once on some of the terms of the treaty. The withdrawal of the Japanese from Manchuria is said to have begun. The Japanese Minister of War has issued an order directing the Japanese army in the field to abstain from criticising the terms of peace, on the ground that declarations of peace and of war are entirely the outcome of sovereign power. On his arrival in Japan Baron Komura met with a reception far from cordial. The streets near the station, however, were heavily patrolled and guarded, and no demonstrations of disapproval of the peace terms or of hostility to the peace envoy were allowed. The Japanese Minister to Korea declares that that country is now practically a dependency of Japan. The native uprisings in Korea are said not to be serious.

— Emperor William honors A. Lawrence Rotch, founder and director of Blue Hill Observatory at Milton, by bestowing on him the Order of the Red Eagle of the third class.



## BOSTON LETTER

A. REMINGTON.

**STRANGE** it is what a fight knowledge has to make to clear its pathway! The story of the English farmers with their pitchforks driving off the workers for Stevenson's new railroad, and of the opposition of stage drivers to steam service, illustrates what is going on today right among us in regard to the promotion of the welfare of all people. A question is before the public, by initiative of the governor and by approval of the legislature, in the form of a resolve, whether it would not be a good thing all around to increase the industrial and technical education given at the public expense. Carroll D. Wright, president of Clark University in Worcester, is the president of the commission appointed under the resolve, and the commission is composed of representatives of the manufacturing, agricultural, educational and labor interests in the State. What a generous, as well as practically wise, act it would be for the State to give to the labor people, to the boys and girls without means of getting a technical education, an opportunity to benefit themselves greatly at the public expense! The State would do it for the same reason that it promotes any education at the public expense, because the public benefit from having an educated body of citizens is more than an offset to the cost, and the private citizen is welcome to the personal gain it is to him, if he will only be faithful to his public duties. But the labor people are opposed to technical and industrial education on the part of the State. They have a feeling that it will somehow play into the hands of the employers as against the employees; that it will break into that control over apprenticeship which they want to maintain in order that the number of new persons entering a trade may be kept conveniently small; and that it will tend to increase the power of the open shop as an antagonist to the power of the trade unions. So they oppose a plan which would enable many poor boys and girls, and many half-trained workmen also, to fit themselves for more valuable service to themselves and to the State. They stand in their own light, and would seriously prevent the genuine progress of the State. How can they ask for sympathy?

## World Self Consciousness

It is a mighty encouragement to those who are active in this movement to organize the world into one body politic to hear such reports as Dr. A. E. Winship has brought in regarding his own experience. At a public meeting two speakers preceding him got as far as the point of national self-consciousness, with its teaching of patriotism, with all the duties and sacrifices which it implies. But when it came his turn to speak, fresh with the enthusiasm of the new and greater cause, he put before the audience the higher and better world self-consciousness, transcending patriotism in its love for mankind, and surpassing patriotism in its stimulus to the peace and prosperity of all the world. He says it was a surprise and an inspiration to listen to the applause with which the new doctrine was received. Men welcomed it; they approved it without apparent reservation, and it took possession of them as it is sure to take possession of all who see the prodigious sweep with which the unity of the world is going to gather up and bear to higher ground the altruism whose noblest form has hitherto been patriotism, but is henceforth to be nothing less than complete worldism. World self-consciousness—the consciousness of the entire human race that it is one—will do more

than any other force to protect its weak members from the aggression and despoliation of the strong, and will make amazingly for human progress.

## Evangelistic Meetings Abandoned

Rev. J. Wilbur Chapman, of Philadelphia, will not hold a series of evangelistic meetings in Boston the coming season, as had been planned. It has been found that the conditions are not as favorable as was desired, or that the support of the idea was not as unanimous as the managers thought it should be. If that is the case, then it is better that the truth be recognized than that a condition should be seemingly forced to exist when all people could see that it did not exist. But may there not be occasion, just the same, or even more, for attention on the part of religious people to the needs of the community? To judge by current ideas of private morality and of public officials, there is abundant need of a shower of evangelism.

## Civic Effort and Healthfulness

When the best and most active organization for civic improvement shows a manifest improvement, or takes a long forward step, it concerns the public as well as it does itself. The Twentieth Century Club has occupied its new club house at 3 Joy Street. It has had its formal house-warming and its regular reception. It is well settled now and well equipped for the new year's service. It offers to the public various series of lectures upon educational and religious matters, in which it stands for truth and scholarship. It is widely appreciated, and has a larger future in sight than ever. What makes this club particularly effective is that it works. It is organized for work, and it does what it is organized to do. Its numerous committees are not for the sake of show, but for results, and they accomplish results. Next to the club building, at 4 Joy Street, is the new home of the Civic League, and the house is used for other public purposes. It was bought by Mr. Joseph Lee at his personal expense, and is a noble gift for the benefit of the public. The two houses together make a civic centre, which will do much for the city and for the State.

## Personal Mention

Rev. Dr. Alexander Mann at Trinity Church begins a new administration there which will inevitably cause thoughtful comparisons with those of Phillips Brooks and of Dr. Donald. The public, as long as it is generously treated, is sure to judge generously, and there is only fair weather in sight.

Rev. Dr. George A. Gordon, back at the Old South after a long absence, brings fresh strength and energy to his people and finds plenty of demand in the condition of the public mind and morals for those stirring judgments which every public-spirited minister is expected to pronounce by that real constituency which is always larger than his nominal parish.

Rev. Dr. Francis E. Clark, who sailed for Europe on Oct. 8, with his wife and son Sidney, expects to go to Munich for a stay of a year. He took a trunkful of papers, and it is his plan to write a history of the first twenty-five years of the life of the Christian Endeavor Society, which are now complete. His health is decidedly better than in the early summer.

Edwin Ginn, the publisher of peace books for the International Union, and Mr. and Mrs. Edwin D. Mead, are soon due to return from the Universal Peace Con-

gress at Lucerne. The proceedings of that congress were quite inadequately cabled to the American papers, considering the popular interest here and the importance of the subjects discussed, and there will be wide interest to learn more in detail what was done.

By the death of James M. Barker, of the Supreme Court, the State loses a man of rare independence of mind and loftiness of ideals of public service. It is such men as he who restrain the extravagance of partisan politics; and by refusing to support party leaders when they put party above the public they command such popular approval that the leaders are compelled to have at least a decent regard for the public. He was an excellent judge, but even a better citizen.

There is a woman in this State, name unknown, who has for years sent to her neighbor, running for political office in a district with a large adverse party majority, a check each year with the remark that it may help to bring voters to the polls. She does it to serve the public, and the public is so much of her way of thinking that the candidate of the minority party has been elected every time he has run.

The late Gov. Claflin's Newton estate, "The Elms," is being cut up, but enough will be devoted to public uses to preserve his memory and the associations handsomely.

The Church of the Disciples, under the long pastorate of Rev. Charles G. Ames, the successor of James Freeman Clarke, has moved to its new home in the Back Bay fens, where it will be a neighbor to the other new public buildings which make that formerly wild part of the city a new centre. In that vicinity are Mrs. Gardner's Venetian palace, the new Harvard Medical School, and other buildings which will tend to gather more of their kind unto them. Mr. Ames has long been an active exponent of civic purity and justice, qualities which, if any minister, have ample occasion for exercise.

President Eliot's address to the Harvard students at the opening of the new year upon manliness and purity has made an unusual impression in many quarters. It will not be for lack of fatherly counsel that any student goes wild.

Senator Crane stands for the same policy of tariff revision as President Roosevelt does, and he does not qualify his opinion publicly, as Senator Lodge has, by such statements as make it clear that no reform can be expected from him unless the people force him into it.

One of the noticeable figures at the Republican State Convention was that of the venerable Dr. Henry B. Blackwell, who took the platform to make a speech as full of vigor as if he were not bent with age and crowned with snowy locks. He said he was one who voted for John C. Fremont, first Republican candidate for President, and for the Free Soil candidate before him in 1852. Of such blazing consciences and intellects were those early agitators made.

Rev. Dr. W. J. Dawson returned to Boston from Seattle last week, and preached last Sunday very acceptably at Wellesley College. His plans for the immediate future have not been announced.



## SUPERIORITY OF CHRISTIANITY

THE story goes that once when Lord Chesterfield was in Brussels he was invited to dine with Voltaire. In the course of the evening the talk turned on the affairs of England. "I think, my lord," said one of the guests, "that the Parliament of England consists of five or six hundred of the best informed men of the kingdom?" "True, sir," replied Lord Chesterfield, "they are generally supposed to be so." "What, then," was asked, "can be the reason they tolerate so great an absurdity as the Christian religion?" "I suppose," answered Chesterfield, drily, "it is because they have not been able to substitute anything better in its stead. When they can, I doubt not but in their wisdom they will readily adopt it."

The shrewd Chesterfield, man of the world though he was, knew the value, even as a socially constructive and steady force, of the Christian religion. Many audacious attempts have been made in history to improve upon the teaching of the Nazarene, but most people hitherto have been at their wits' end simply to keep up to it. The world is not likely soon to see another religion superior to Christianity, even its enemies themselves being judges. It is the best religion so far, and humanity can never outreach its ideals, improve upon its structural principles, or really add to its essential content. But the best religion demands the best men to fulfill and illustrate it. When the world sees a thoroughly Christian Christian it stops at once caviling at Christianity. Even a Voltaire stops his sneers in presence of a completely consecrated Christian manhood.

## KIND WORDS AT THE CROSSINGS

PEOPLE who pass over crossings are generally in a hurry, but there is certainly time in all cases for a friendly word, or at least the helpful clasp of a hand, as the bustling bits of humanity meet and pass. There is no telling how much good may be done by a kind word at the crossings. A gentleman who had occasion to visit a dreary tenement in London happened to discover in a cheerless little room a poor cripple lying on a hard couch. "Are you not lonely?" asked the visitor of the poor unfortunate. "Oh, no, sir!" was the reply, "I have a visitor who comes to see me every now and then." "Why, who is your caller?" "Mr. Gladstone, sir," replied the cripple, in a quiet voice. "Mr. Gladstone!" exclaimed the gentleman in surprise. "How is it that such a great man comes to call on you?" "Why," said the humble sufferer, "I used to sweep the crossing over which Mr. Gladstone often passed, and he always gave me a kind word when he saw me, and when I was laid up, he missed me, and found out where my lodgings were. And now he comes every now and then and reads God's Word and prays for me."

What the Prime Minister of England, burdened with momentous cares of state, found time to do and pleasure in doing, should be, as opportunity offers, the occu-

pation of all. In this world are many persons whom we may call the left-over people, the odds and ends of neglected or misfit humanity, who daily carry a heavy burden on their hearts because no one cares for them, because none are glad when they come or miss them when they go. Many poor persons are just hungry for a word of recognition from their more fortunate fellows. The need, then, is for more alert helpers, expert in the lore of love, who will know how to speak a word in season to him that is weary. There is no telling how much good such a timely word of caution, comfort or instruction, spoken where life's courses cross, may do. It is said of the great Augustine that after

years of restless unbelief and comfortless living he found peace by hearing a child say: "Take up, and read!" Augustine applied the words to the Bible, and, taking it to his hand and heart, became one of the greatest theologians of church history.

Be on the watch for opportunities of Christian service amid the crowded thoroughfares of life. Jesus Christ performed some of His most helpful ministries while the multitude pressed upon Him. "Scatter seeds of kindness" with a tireless generosity. Give a bit of yourself to the man who needs you. Lighten a little the burden of the man who meets you. Give at least the help of kindly greetings where life's highways cross!

## Ethical Attainment by Indirection

THE ideal way of attaining ideal ends is with ideal motives promoting the seeker; but in the Divine economy it often happens that indirection is effective where direct methods fail, and the better is welcomed by God when the best cannot be attained.

To illustrate: Temperance reform in this country today, if it is to be judged by past standards and methods, is at a low ebb. Neither in leaders like Lyman Beecher, John B. Gough, or Clinton B. Fisk, nor in aggressive, persistent pledge-taking or personal efforts, nor in great popular movements fruiting out in constructive prohibitory legislation, is the present era to be compared with the past. As compared with a decade ago there is more moderate drinking among clergymen and educators and those who shape sentiment and custom than there was then — this on the testimony of an eminent and much traveling college president of the interior, whose writings on education have made him an authority, and whose sympathies and personal habits are such as to make him an ethical expert.

Only in the public schools of the country with their compulsory instruction on temperance and hygiene, and in the press of the country, which is decidedly more favorable to temperance than it used to be, can there be said to be an improved attitude toward temperance within a decade. The State and the Church are not as alert as they were then, or so sure of their message and method.

Nevertheless, it is perhaps probably a fact that more adult men of the wage-earning and work-doing class in this country today are abstinent than ever before in our history, and the reason is easy to explain. For prudential reasons great business corporations, especially the railways, are insisting that their employees shall be temperate, and for prudential reasons an ever-increasing army of employees are ceasing to use intoxicants in order to hold their bread-earning positions. Moreover, even where no official decree goes forth from employers enforcing temperate living, the very pace, complexity, and gravity of much of modern business life teaches both employer and employed that however much his tongue, lips and throat may crave the glass of wine or beer, his brain and nerves revolt at them as enemies to certainty of judgment and capacity to do the day's work.

In consequence, thousands of men, who, if approached by preacher or teacher from the spiritual or ethical side and argued with about total abstinence or temperance as their duty in guarding the temple of the spirit, would have replied that it was none of the preacher's business and that they believed in satisfying the appetites up to a safe limit, are now, either by industrial authority operating from above, or self-interest operating from within, cutting off intoxicants altogether. The result is that, contrasted with the nations of Europe, we have a very temperate or abstinent set of men carrying on our vast world-life of industry and commerce, as is remarked by all European commissions which from time to time visit this country for purposes of investigation — like the Mosely Commission, for instance; and as was noticed and commented upon by James Dalrymple, the Glasgow expert in traction management, when in this country this summer.

This demand for sobriety is encouraged also by our sports, which have their business side. Players, for instance, in the great baseball leagues where high salaries are paid, are held to a stricter code of temperance year by year. Reports from rural districts since the Post Office Department began to deliver mail to the dwellers on the farms tell of less loafing, drinking and impurity of speech in the village stores and saloons in the evenings when and where formerly men used to go who had driven in for mail.

Yet another field of the domain of ethics illustrates this law at work namely, of the lower and indirect coming to re-enforce the higher and direct forms of human betterment. It would be admirable, best, and wholly ideal if every electric car conductor and every clerk in every store would return to his or her employer all the money placed in their keeping by customers, and do it because they love the ideal of honesty. But, pending that day, modern business has devised mechanisms for aiding people to be honest, for making it so difficult to be dishonest that the temptation to do wrong is overcome by the thought of the difficulty of doing evil. The cash register is man's invention for answering before it is put up the prayer, "Lead us not into temptation;" whereas systems of bartering that still trust entirely to the honesty of the subordinates who handle the money, do lead men and women into



temptation, especially if they be inadequately paid.

But supposing the employee of establishments or agencies for doing business which require bonds from their servants fails to resist temptation. Supposing he steals and runs away. How is modern society through its business devices making this less likely by indirection rather than by direct appeal to ethical standards? In the old days men who gave bonds for honest behavior usually had as bondsmen or securities their relatives or friends. When guilty of theft and fugitive, their prosecution and arrest by the State was in opposition frequently to the wishes of those who were on their bonds, men who, though they had suffered pecuniary loss, yet for family, or political, or fraternal-organization reasons did not want justice done to the guilty man. Knowing that this attitude was so often taken by individual bondsmen, and that frequently they had influence with the State prosecution to quash indictments, men in fiduciary positions have been the more ready to steal.

But now have come into being corporations which exist solely for furnishing bonds for men holding positions of trust, and they are doing more and more of the business. Formal State law and business practice are making them the instrument of society for insuring honesty. What now? Any employee for whom they give bonds who steals and becomes a fugitive, is relentlessly, unceasingly, tracked, no matter what the expenditure of money, time, or life. Why? Not primarily because he has been dishonest, but because he has made this bonding corporation, made up of many stockholders, lose money by his theft and breach of trust. Not family, political, or fraternal-society influence can divert the "soulless" corporation from finding the thief if he be alive, or from proving his death if he be dead. Obviously, knowledge that stealing involves such pursuit by such a corporation, more dreaded than the State itself—for the State often is bribed to drop prosecutions—acts as a deterrent on men who otherwise would steal. It reveals the modern corporation with specialized ends serving society directly as an ethical force while nominally bent on making dividends for its shareholders. It is a new agency on which the church can count for indirect aid in the proclaiming the lesson which the church so much needs to preach today: "Thou shalt not steal."

Thus far we have referred only to employees as being reformed by indirect social agencies. Employers also have been. With the coming of the department store with its "one price" system by which every customer knows what everything costs him and every one else, other retail shopkeepers have been forced to adopt the same system more than formerly, thus doing away with one of the most dishonest and baneful practices of business—a practice as ancient as the times of Hammurabi. Formerly the most valuable clerk was the one who could best determine the financial status of his customer and adjust the price of the commodity to the purse of the buyer. Now both owners and clerks in our retail establishments are freed absolutely from any such

demoralizing and debasing practices. The clerks have become more automatic in their duties, to be sure, and have less responsibility, but they are freed from temptation to sin in their employers' behalf. This is due to the highly-organized, complex department store and its influence on retail trade. The motive governing the owners of these establishments in decreeing "one price" for all was economic. The effect is ethical.

#### MRS. WILLIAM BUTLER

**A**FTER Mrs. Butler's remarkable address on our India Jubilee at the meeting of the New England Branch of the W. F. M. S. at Brookline last week, Rev. Dr. Dillon Bronson rose and said with marked impressiveness: "Another reason that our church is so eager for the Jubilee in India is, that all hope it will mean a visit from the empress of India Methodism, the venerable queen of New England Methodism, Mrs. Wm. Butler. If God spares her to attend the Jubilee, 150,000 native Christians will press to kiss her hand and look upon her saintly face." When the appropriations for the year were made, the following item, introduced by Miss Pauline J. Walden, was unanimously and enthusiastically passed: "That this coming year a thank-offering, as a memorial to our dear Mrs. Butler, be raised—not less than \$6,000." It is particularly gratifying that Mrs. Butler is receiving so much in her own day of deserved and affectionate recognition. She is particularly loved and revered in New England, and we are always breaking our alabaster vase for her; but the great church at large turns tenderly and heartily to her now in anticipation of the India Jubilee. We gladly grace our cover with her attractive and inspiring face.

#### Educational Competition

**A** FEW years ago in a public address President Hyde of Bowdoin College gave a graphic description of the keen competition among the four Maine colleges to secure the limited number of students who are annually graduated from the high schools of that State. The same competition on a larger scale is in progress in the other New England States. It is a striking manifestation of the modern college spirit that the methods of business rivals have been introduced into the college world. Each college is bending every effort to attract students. The means employed are as varied as the ingenuity of highly trained men can suggest. The high school student finds himself the object of flattering attentions. The college president addresses the students of the high school collectively. The college professor personally interviews the individual members of the senior class. The college student appears later and impresses upon the high school senior the brilliant career awaiting him as a member of this or that college organization. One college exhibits a glittering array of competitive money prizes as an inducement to wavering students. An offer to accept a promissory note for the tuition bill moves some. To the athletically inclined the expenses of a college course are guaranteed in advance by some enterprising athletic association.

The advantages which the different colleges offer are carefully weighed by the prospective student. The old-time student

who selected his college early in his high-school course has gone, and in his place we have the wide-awake high school senior who skillfully plays one college over against another. He forwards his entrance certificate to one, while taking the entrance examination at another. The authorities at one college are waiting to welcome him, but when registration day comes the only discernible trace of his existence is a carefully filled out entrance certificate. A month or two later they learn that he has entered another institution. He petitions for certain concessions at one college, and before his petition comes up for consideration he registers provisionally at another college, and causes the fact to become known at the institution where his petition is pending. No college is sure of him until he has paid the first installment of his tuition fee at the treasurer's office. The modern student is a product of the modern world. The modern college has found it necessary to awake from its academic repose and adjust itself to the new situation.

#### PERSONALS

—Mrs. Albert E. Cook, who has been a missionary in South India for the past thirteen years and has been on furlough in the United States, sailed from New York on the steamer "New York," October 7. Mrs. Cook goes to Raichur, in the South India Conference, where Mr. Cook has been stationed for the past year.

—At the recent session of the East Ohio Conference Rev. Foster C. Andrews was appointed pastor of Woodland Church, Akron, O. While a student of the School of Theology of Boston University, from which he graduated in 1890, he supplied churches in the New Bedford District of the New England Southern Conference.

—Evangelist Henry Ostrom is conducting meetings in Rev. Charles M. Sheldon's church in Topeka, Kan. Several churches are united, and all are connected with the simultaneous movement under the leadership of Rev. Dr. J. Wilbur Chapman.

—Rev. and Mrs. F. M. Harrington and their three children sailed from New York by the steamer "Advance," for Colon, Panama, Oct. 7. They are returning to Chile for further work in connection with the Andes Conference. Their trip to the United States was because of the seriously impaired health of Mr. Harrington, whose stay in this country enabled him to pass a most satisfactory medical examination before returning to Chile.

—The late Dr. William W. McKinney, editor of the *Presbyterian*, was a man of very pronounced views and intensely conservative—indeed, Princeton Seminary has really been behind the *Presbyterian*, we believe, in a moral if not material sense, for years. Dr. McKinney, as the *Presbyterian Banner* points out, "was a man of large experience and fertile resources as a preacher and an editor. He was gifted with a ready pen, and could pour forth, in addition to his preaching and pastoral work, a surprising amount of editorial work." Those who knew him personally found him not a roaring lion, but a gentle lamb. It was only his views that roared. The man himself was decidedly conservative, yet shrinkingly modest.

—It was a thrilling sight when recently General Booth arrived at Albert Hall in London, after his tour around the world, his motor car being run right up on a stage or gallery in full view of thousands of enthusiastic Salvationists, who frantically waved their salutes while the band played itself hoarse. General Booth as a man and



an idea stands for a vast deal, and those cheering thousands knew it. If any man in this generation has lived the heroic life, it is General Booth.

— Mark Guy Pearse will complete his long tour in the Canadas and the United States with the month of October, sailing for England, Nov. 1.

— Rev. F. K. Stratton, D. D., New England Conference evangelist, commenced a series of meetings at Asbury Church, Springfield, on Sunday.

— Rev. Dr. M. C. B. Mason of the Freedmen's Aid Society has received over \$8,000 in special gifts for his work during the last few weeks. Nearly \$7,000 of this amount was for the Boys' Dormitory at Claflin University, Orangeburg, S. C.

— Rev. Dr. and Mrs. John N. West, and their four children, of Lucknow, India, sailed from New York on the steamer "New York," Oct. 7, after a furlough period spent in the United States. While at home Dr. West made many missionary addresses in California, Michigan, Ohio, Pennsylvania, and New York. He returns to his work in the North India Conference.

— Rev. and Mrs. James Lyon, of Rurki, India, are completing their first furlough after a service of twenty-five years in the field. They sailed from New York, Oct. 7, by the steamer "Columbia," for further service in India. While in the United States Mr. Lyon has made many addresses, most of these being delivered in Michigan and Ohio.

— Rev. Robert E. Jones, D. D., editor of the *Southwestern Christian Advocate*, has been at his post during the entire epidemic of the yellow fever at New Orleans. He has served as secretary of the Colored Sanitary Association, directing the fight among his people, and delivered a number of addresses in the educational campaign against the fever, and otherwise took an active part in the movement. Thus far the force of the *Southwestern* has been delivered from the disease.

— Evangelist Telford and wife, from London, England, arrived in Boston on Saturday, Oct. 14. They are the guests of Rev. Dr. William Henry Meredith, of Lynn. After a short rest from their London Mission they will begin a fortnight's mission in Boston Street Church, Lynn. This will be the third time they have assisted Pastor Meredith, who has consented to make appointments for them in New England before they go to labor in the Western States. They intend staying in America about two years.

— Miss Cornelia M. Dow, one of Maine's most prominent temperance workers, a daughter of the late Gen. Neal Dow, father of the prohibitory liquor law, died, Oct. 12, after a brief illness, at the age of 63. She was a close friend of Mrs. Stevens, national president of the W. C. T. U. She leaves a brother, Col. Fred N. Dow, formerly customs collector at Portland, and a sister, Mrs. William E. Gould, of Brookline.

— A report of the evangelistic services held in Seattle by Dr. W. J. Dawson appears in last week's *Congregationalist*. The writer says: "Dr. Dawson has now been speaking twice each day in Seattle for eight days, at noon in the Opera House, and at night in Plymouth Church. The audiences have been somewhat smaller than anticipated and there have been no decisions thus far in response to the invitations given each evening."

— Three new missionaries for Southern Asia left New York city, Oct. 11, on the steamer "Majestic." Mr. James J. Kingham, of Rocky Ridge, Ohio, who goes to Madras, was graduated from Ohio Wes-

leyan University in 1904, and received the degree of Master of Arts from the same institution this year. Mr. Clinton H. S. Koch, of St. Paul, Minn., and a graduate of Hamline University in the class of 1905, is under appointment as an instructor in the American Methodist Institute in Calcutta. Rev. Harry C. Bower, of Emporium, Pa., who was graduated from the Williamsport Dickinson Seminary in the class of 1905, and who is a member of the Central Pennsylvania Conference, goes to re-enforce the Methodist Mission at Penang, Malaysia.

— Dr. and Mrs. L. T. Townsend have returned from their summer home at Edgartown to their residence in Brookline. Dr. Townsend's sermon on Sunday evening at St. Mark's was highly appreciated.

— The venerated and greatly loved Dr. W. R. Clark, of the New England Conference, translated last summer, had been a director and president of the board of LaSalle Seminary since 1891. Principal Bragdon recognizes his long connection with the institution and his distinguished services by naming one of the cottages after him. "Clark Cottage" is reverently pointed out to all visitors.

— Bishop Neely is now in the United States in the discharge of his episcopal duties, and particularly to promote the interests of our South American mission work. Among other things, he is putting through the press of the Methodist Book Concern at New York a Spanish translation of his new life of John Wesley. This book is to introduce "Juan Wesley" and Methodism to Spanish speaking people. Those who have read the manuscript say it will meet a great need in our Spanish missions.

### BRIEFLETS

The Bishops will assemble for their semi-annual meeting in Washington, D. C., Oct. 25.

It was Bishop Foss who said, with characteristic wisdom and courage, that no one should be selected as an official in the church who was not a regular subscriber to some Methodist weekly.

The American Bible Society has decided to publish an edition of the Gospels and Acts in Chamorro, the language spoken by the people of the Island of Guam. Guam is an important naval station of the United States in the Pacific, and this is the first attempt to give these people the sacred Scriptures.

It is a fact worthy of note that eleven young men of Newman Church, Los Angeles, Cal., are preparing for the ministry. The pastor, Rev. G. E. Foster, has been very successful among his young people.

The English Wesleyans are to be congratulated on a net increase of membership in the past year of 10,705. The total enrollment of members now amounts to 484,858. They have what they call a "high total" of candidates for the ministry, namely, 233, or one candidate for each 2,075 members. The ratio, without harm to general conditions of church efficiency, might be still higher.

An old legend explains the beauty and fertility of the island of Cyprus by saying that there was once a goddess who walked about the isle with soft and delicate tread, and that wherever she stepped there sprang up every green herb and fragrant flower to beautify and bless the soil. Wherever a pure Christian soul goes, there rare beauty of life and moral fruitfulness follow. There are people who carry Eden with them

wherever they tread. Paradise springs up about them because Paradise is first of all in their hearts.

One of the prominent and successful Methodist ministers of Ohio writes: "Please send ZION'S HERALD to my son. He has just entered the ministry, is thoroughly educated, but will be far better if he has ZION'S HERALD. Send bill to me. Begin with October. You have a rich number in Oct. 11. I want him to have it."

At the recent session of the Pittsburg Conference, Christ Methodist Episcopal Church, Pittsburg, reported contributions to church benevolences during the Conference year to the amount of \$40,903. This is the church Rev. Dr. Daniel Dorchester, Jr., is serving a second term.

The late Dr. Barnardo, the noble philanthropist, we are told, died suddenly "while at work." No better way of going to the other world could be devised than that of departing with the harness on, drawing a full, fair load of this world's responsibility to the last. And what we call "the last" is, for the Christian believer, but the beginning of a far more glorious opportunity for the realization of results, beyond the skies.

Rev. James S. Thomas, a member of the New England Southern Conference, now residing at Collingswood, N. J., writes: "ZION'S HERALD of the 11th inst. interested me intensely. Dr. Dixon's address was thrilling. We have the evangelistic spirit down here in Collingswood, New Jersey. A home camp meeting resulted in an addition of 50 to our church membership two weeks ago, making it over 400. Rev. J. R. Mason, the pastor, is a wholly sanctified man, and his people are with him. The greatest unity prevails everywhere in the officary, Sunday school and church, making it an ideal church, full of zeal and power. It is a luxury to live in this atmosphere."

Mrs. A. A. Hobart writes from Portland, Maine, Oct. 12: "After perusing the dear old HERALD this morning, I felt constrained to send a word of appreciation of its value to me through fifty years of its visits to my home as an itinerant. Having read in course the Scriptures 42 times, I feel better prepared to appreciate and understand all the theological points, as well as evangelical, contained from week to week in such an able publication. Would to God that the entire Methodist Episcopal Church could get a clearer vision of the importance of the information the subscribers to ZION'S HERALD receive!"

A copy of the *Malay Mail*, published in Kuala Lumpur, Selangor, one of the Federated States of the Malay Peninsula, has just come to hand, with an account of the opening of a new school under the auspices of our Mission. Our Field Secretary (who is familiar with that field, being there at the opening of the station) states that this is one of the most promising of all our mission-fields, the educational opportunities being specially favorable. The Government has from the beginning given every encouragement to our missionaries, aiding them with grants of land and giving liberal grants in-aid for the schools. The leading officials of the colony were present, and the opening was a great success. One of the Chinese residents presented the school with a beautiful silver key of native workmanship, which was afterward presented to the gentleman who presided. Rev. William E. Horley deserves great credit for his untiring efforts to bring about this notable achievement.



## Dr. Quayle at the School of Theology

DR. QUAYLE'S reputation for eloquent and thrilling speech drew to the School of Theology of Boston University, on Wednesday of last week, the largest audience that we have ever seen on Matriculation Day. Ministers were present from all the patronizing Conferences. For nearly an hour, without a note before him, he spoke as only an oratorical genius, as he is, thoroughly prepared, can speak. The large audience was carried by him at his will, now in laughter, and now in tears, and all the time profoundly impressed and thrilled by his utterances. Seldom have we seen a speaker score so remarkable a triumph.

But it is impossible to report or reproduce him. If we were able to present an exact copy of his address, the reader could form no adequate idea of him, because gesture, facial expression, and all the peculiar manifestations of his personality, would be lacking. As an intimation, only, of what the address was, we have constrained Dr. Quayle to allow the HERALD to publish certain paragraphs from his manuscript just as it was written; but the additions and many of the overwhelming climaxes interjected on the occasion, do not, of course, appear.

A single suggestion seems necessary. We hoped, as we listened to Dr. Quayle, that no one of the large number of young ministers present to whom he was speaking would take him as a model and try to imitate him. For genius is quite likely, as in this case, to indulge, when speaking publicly, in liberties and extravagances which no average man should ever seek to reproduce. Wendell Phillips tells, as a warning, of an admiring pupil who strove in everything to be exactly like his master. Working to reproduce a beautiful vase which his teacher handed him, he made it precisely like the model, including a fatal crack in the original. So the average man, who seeks to copy a genius, is very sure to reproduce his idiosyncrasies and infirmities. Dr. Quayle's subject was, "Preaching or Preacher?" He said, in part:

"A preacher is to give himself. He is here for the enrichment of the world. A man is an estate; and at death should any of that estate be left on hand, the man is by so much a failure. We are put in the world of God to give ourselves away to the world; not to gain, but to give; not to amass, but to disburse. The angel at the gates of life will make this inquiry of every comer: 'Did you spend all your estate?' And blessed shall he be who can answer: 'I have nothing left;' it being understood that the estate the angel asks us of is the estate of self. Christ gave every thought of brain, every syllable of speech, every footprint of every journey, every touch of gentle compassion, every call at the door of death, 'Come forth,' every laying of hand on wicked sea waves to stop their snarl and to make all their jangling voices hush, every tear which ached from His heart, every tired day of work each pulse of which was praise, every word which hacked like angel's sword at Eden's gate, every word or work of heartsease, every tune in human hearts for which He struck the key, every heart He loved to help, all scarred lips He loved to kiss, every fleet of noble thoughts He launched upon the sea of time and eternity, the cross He

stooped to carry and the cross on which He chose to die, the grave He slept in to sanctify forever, the morn He woke, the sin He 'nailed to His cross,' the resurrection He lifted like a radiant cloud swung to the pillars that upheld the sky to flaunt it in the face of death while time endured — in all these things He did but give Himself. 'Emptied Himself' is the massive and dramatic putting of this truth. 'Gave Himself,' with the resultant term, 'emptied Himself.' Nothing left in Christ unused when He left us to journey back to God. He had given Himself out — had given Himself away.

"Jesus had nothing left. Empty as a drained cask — this is Christ's new program for life. Not to hunt ease, but to hunt travail; not to count costs, but to boldly venture all; to drain life dry and make self a lordly contribution to the world. Does that ring as a hero plan of life? It is the hero plan for life, and pulses with



REV. W. A. QUAYLE, D. D.

power like the unsleeping sea. Question: 'What is life for?' Answer: 'To give yourself.' This is why God put us here that at the end we should not simply have exhausted the saps of the world, but that we should have incredibly enriched the world, having given back all we borrowed, plus.

"This view of life's business makes life immensely self-respecting. We cease being sponges, and become enrichers. We earn our board and endow the world.

"In a sublime regard the preacher's vocation is to give himself. Preacher, what are you working at? And he without stopping to look up or wipe the sweat away answers like a leaping sword: 'Giving myself.' Pour out himself. Sun at the morning's east, what is your day's toil? And the sun lifts and spills the bowl of the world full of light and the inverted bowl of the sky full of daylight and shouts like a soldier swinging into battle's sword play: 'To give myself.' The sun's business is the preacher's business. And the sun learned his occupation from the Christ who would teach things and spirits that all we exist for is to give ourselves.

"Preaching is the art of making a sermon and delivering it? Why no, that is not preaching. Preaching is the art of making a preacher and delivering that. Preaching is the art of the man giving himself to

the throng by means of voice and gesture and face and brains and heart, and the background of all these, himself. Florentine inlaid work, or a cameo cut fine as the veinings of a flower, or 'Dawn' or 'Moses' chiseled from the white drift of marble snow as Angelo did — is this a sermon? A cunning mosaic of multi-colored, multi-shaped loveliness put together with chaste care — is this a sermon? Making a herbarium of flowers pressed and dried, especially dried — is this a sermon? Well, no! Preaching is the outrush of the soul in speech. Therefore the elemental business in preaching is not with the preaching, but with the preacher. It is no trouble to preach, but a vast trouble to construct a preacher.

"There is little trouble to preach if only there be a preacher. Preacher-ing, not preach-ing is the task. Mount Hood has no trouble holding winter on his breast and brow and brewing reverberant waterfalls and crystal river and lifting up a shield wonderful as moonlight to hold on high for the amazement of mankind. Mount Hood does not stoop beneath his load. He knows no load. Is he not a mountain? And to a mountain what are winter and storm and river fountain and splendor of eternal whiteness looking on the world like a messenger new come from heaven? The mountain is unburdened because it is a mountain.

"This engulfing power is the preacher power. He must be like the sky which contains constellations, milky ways, ether, air, humanity, all physical things. Spacious is the word. Nor is this amassing self and engulfing such tremendous territories as I have named, a skyey performance futile as sweeping sea waves back. To let the universe sweep into his soul — this is a preacher's business. He will not master all. That is not his function. He is to be open to all. He is to be as one who rejoices in sunsets, who watches for them all. He does not understand them; he looks at them. He who looks at the sunset with an attentive gaze will get out at least a part of their wistful wonder. Shakespeare was all eyes. Nothing whipped past his window that he did not see it and mark it. No man can read much. No man can think much. No man can deal with science much. No man can wear astronomies other than on his breast. No man can compass history. No man can get at much more than the coastline of the vasty continents. But he can be hospitable to all of them. He may be on speaking terms with all of them. He may hug them against his breast with a tenderness like a mother with her babe.

"Man and God — these the preacher has by heart. What a blessed luggage they are! The folks for whom God died, and the God who died for folks. The wideness of the world of ground and sky is on such a man. He walks in radiances like a perpetual dawn. He talks with God; and God talks with him. And when this preacher comes to a Sunday in his journey through the week, people ask him: 'Preacher-man, where were you and what saw you while the work-days were sweating at their toil?' And then of this preacher we may say reverently: 'He opened his mouth and taught them, saying;' and there will be another, though lesser Sermon on the Mount. And the auditors sit and sob and shout under their breath, and say with their helped hearts: 'Preacher, saw you and heard you that? You were well employed. Go out and listen and look another week; but be very sure to come back and tell us what you heard and saw.' That will be preaching."

## A WEEK IN WHITTIER-LAND

REV. ELLIOTT F. STUDLEY.

Author of "A Trip to the Holy Land."

IN extreme northeastern Massachusetts is a little strip of country three miles wide, bounded on the north by the State line and on the south by the Merrimac River. This strip lying between Haverhill and the sea, three miles by fifteen miles, may be called "Whittier-Land." Here Whittier was born in the western portion, in the town of Haverhill, and died near the eastern extremity, just over the line, in New Hampshire, at Hampton Falls; the major part of his life having been spent at Amesbury, which lies near the middle of this strip. His poems, like his life, also fall rhythmically into this geographical setting. "Snow-Bound" and "The Tent on the Beach," his two greatest poems, are located, the former at his birthplace in the western section, and the latter at



WHITTIER'S BIRTHPLACE

Salisbury Beach in the eastern section, while a multitude of smaller poems are located between and about.

With the twin intention of spending a week's vacation and of studying the songs of the "Wood-thrush of Essex" on the spot, the writer, knowing no one in Amesbury, took advantage of the Freemasonry that exists between Methodist ministers, and addressed a letter to Rev. Fred K. Gamble, whom he found, by reference to ZION'S HERALD of April 19, 1905, to be among the appointments as pastor at Amesbury. Mr. Gamble answered our catechetical questions on "Whittier-Land" very satisfactorily, and Aug. 17 found us at the parsonage itself, where for a week we could have all sorts of valuable assistance from Mr. and Mrs. Gamble, as we made our daily pilgrimages to Whittier shrines.

We considered that it would be wise to visit, first, the Whittier home, which is located in the heart of Amesbury village. Here was the place where Whittier had spent most of his life. Here was the largest collection of Whittier souvenirs. Here dwells Mr. Samuel T. Pickard, who married the poet's niece to whom the home was bequeathed. Mr. Pickard is also the biographer of the poet, and has written an interesting little volume entitled "Whittier-Land," which we found very helpful as a hand-book in visiting the haunts of Whittier.

At this home one sees much that must ever make the poet and his works of keen interest thereafter. We visit the

"garden-room," so called because it is located in the part added to the original cottage, and was built out into the garden. Here Whittier wrote "Snow-Bound," the "Tent on the Beach," and nearly all the poems of his middle life and old age. It is something of a satisfaction to enter the room and feel that it is as Whittier knew it and left it. You tread on the same carpet; sit in the same chairs; look upon the same books, portraits, and pictures, and handle the same souvenirs that he did. You look upon his watch, which Mr. Pickard now carries. You take up the cane made from the wood of Pennsylvania Hall, fired by a pro-slavery mob in 1838, subject of the poem, "The Relic." You look behind you at the picture sent him by Bayard Taylor on which the poem of "The Rock in El-Ghor" was written. All around are portraits of his friends; while still hanging on "my northern window-pane" is the "Pressed Gentian." We never quite understood the poem, and were to be classed with those of whom Whittier says, —

"They cannot from their outlook see  
The perfect grace it hath for me."

It was a Christmas present sent to Whittier, a literal gentian, pressed between two plates of clouded glass, and not some frost-work on the pane that we had vainly imagined.

The desk on which "Snow-Bound" and "The Tent on the Beach" were written is surely neither modern nor elegant. If the worth of a poem were in proportion to the richness of the desk, many a parson might excel "Snow-Bound;" but it is the man behind the desk that makes the great difference. So it fell out further that though we were permitted to put on Whittier's tall white hat and his black Quaker coat, we neither turned Quaker nor became a poet.

Our next visit, Saturday, Aug. 19, was to his birthplace. We boarded the Haverhill car, and after a seven mile ride sprang off the running-board to the right, where a boulder announced the fact that we were close to the birthplace. In a moment we were at the easterly standpoint, from which we took the accompanying photograph. It was a radiant summer morning — atmosphere cool, grass dewy, with sun rising higher behind, warm and bright. Sitting down by the roadside at the right of the picture, just across the bridge in the foreground, we spent several hours studying the scene, being guided to points of interest by Mr. Pickard's "Whittier-Land" and by reference to the poems themselves. The barn where "the cattle shake their walnut bows" is opposite the house and across the road to the right, outside the limits of our picture. The "garden wall" appears in front of the house across the meadow. "The long sweep" of the well is still "high aloof," but being to the left of the house is hidden by the trees in the foreground, at the foot of which is the "buried brooklet."

Then we entered the house. We were

cordially greeted by Mrs. Ela, who has charge of the house, the whole farm being owned by a corporation who keep it as nearly as possible as it was in Whittier's boyhood. It was a delight, indeed, to sit before the fireplace and reread "Snow-Bound" with nearly everything material around us as described in the poem. Only he was gone who had made that room the best-known room in all the world — only he and his fellow-immortals. Strange irony that the immortals go and the perishing remains! In the room where Whittier was born is a faded sampler worked by Lydia G. Ayer, who was the heroine, according to all legends hereabouts, of "In School-Days." It read:

"LYDIA G. AYER's sampler wrought in  
the 11th year of her age June the 29, 1824.

"And must t(h)is body die  
This mortal frame decay,  
And must these active limbs of mine  
Lie mo(n)dr(ng in) the cl(ay)?"

Lydia died at fourteen; and when we made the remark that we should have thought such work would have hastened her death, Mrs. Ela informed us that it was the usual comment. This "sampler" seems to be not only a "sample" of fancy-work such as was common a century ago, but also a sample of how and what children were taught.

Just over the hill along the road that passes the birthplace is the house where Lydia lived. We visited it and were shown the geography, arithmetic, catechism, grammar, or "Girl's Accidence," as it was called on the title-page, and above all, her speller. "How I should like to know which word she spelled!" exclaimed Mrs. Evans, who now occupies the house.

None of Whittier's poems describe the outward appearance of his birthplace like "Telling the Bees." He pictures himself



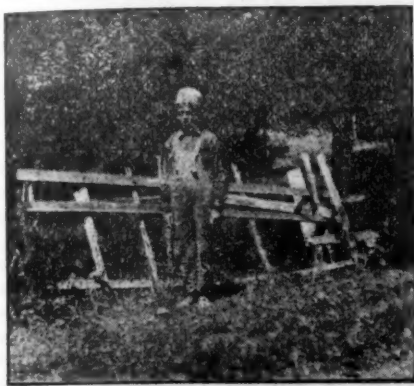
WHITTIER'S GRAVE

as coming down the steep bank and crossing Fernside Brook, which circles around the homestead from the west, passing under the bridge in the picture. Down the same path we take pains to pass, reading the poem; and the sun still "tangles his wings of fire in the trees" for us, and flecks our page with light and shade. We, of course, drink from the little brook, cross "the stepping-stones," and find a beautiful garden and beehives still "ranged in the sun," the busy



occupants all unconscious of our sentimental presence.

On Sunday we went to the Quaker meeting-house in Amesbury, and were kindly invited to occupy Whittier's pew, which is designated by a plate at the entrance. Surely no one can appreciate "the Martial Quaker's" writings unless he sits with him sympathetically in a Quaker pew. Many of his poems have Quakerism in some form as their subject, and all of them have the Quaker spirit. Though belonging to the progressive wing, he never left the belief of his fathers, and delighted to come here on



OUR "BAREFOOT BOY"

"First Days" and with his life-long co-religionists "get into the quiet."

On Monday we took the Merrimac electric and got off at "Martin Road," in our quest for the site of "Goody Martin's house." Here lived Mabel Martin, heroine of the poem of that name. Turning from the main road up a little hill, we soon found in a pleasant location an inscribed boulder. It bore this inscription in regard to the mother of Mabel:

"Here stood the house of SUSANNA MARTIN, an honest, hardworking, Christian woman. Accused as a witch, tried and executed at Salem, July 19, 1692. A martyr of superstition."

In reading the poem we found it difficult to reconcile the description with our surroundings, which was something unusual in dealing with Whittier. We could not hear "the river on its pebbled rim;" we could see nowhere "the rippled waters shine." A swamp at the foot of the hill, that must have made Mabel's life miserable with the barbaric hordes of mosquitoes that it sends forth, did not solve, but sadly marred, our poetic conceptions. We were relieved when we found later that Whittier had mistaken the location, he having put the house on the bank of the Merrimac.

Meeting a man in a field near by, I told him that I had been looking for the Goody Martin house. "They were pretty cruel in those days," said he. "Yes," said I; "we've improved some." "Oh, yes, if we hadn't, we'd all been hung. They'd been drawing lots between the last two to see which would hang the other," was his retort.

Passing on, we made our way down toward Pleasant Valley, seeking the home of Mr. M. Newell Huntington, to whom we had been recommended as one who knew Whittier well, and who was a famous collector of souvenirs. In endeavoring to cut across lots we descend-

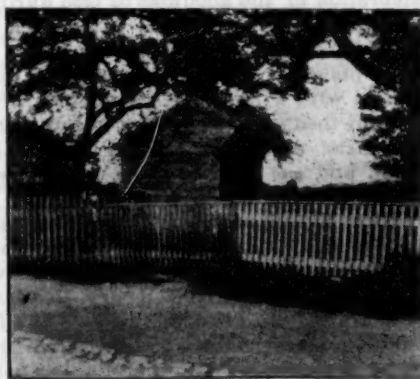
ed a steep and bushy hill and soon came to a shady little lane passing over a brook where we wished to locate the "Maud Muller" poem, as there was also a suggestive hay-field close by. Becoming a little more subjective, however, we found ourselves covered with a variety of "stick-tights" almost impossible to tear from our clothes. They had the obstinate habit of remaining — each pestiferous little individual of them — even after we had torn the branchlet off upon which they should have remained. We picked with fingers and scraped with jackknife, but remnants still remained as uneradicated as original sin. It was the noon hour. Down the lane came — not "the judge" of Maud Muller — but a bright-looking little fellow, with red fez and bare feet, who may be a judge some day. He was affable, and we talked with him of Whittier. He didn't know that he had ever heard of the poet before, but he had read "The Barefoot Boy" in school, he confessed. "It tells about eating bread and milk on the backdoor step, doesn't it? I have bread and milk three times a day, and I like it," he continued.

I took his picture, and he wished to buy a copy. I told him that I would send him one if he would write me a letter. "I couldn't," said he. "I never wrote one, except in school. I live with my grandfather. Nobody writes to us, and we write to nobody." But he has since got his photograph, and has written us a nice letter; and what will he think when he gets a copy of ZION'S HERALD with this story, and himself posing for our idealized "Barefoot Boy" of Whittier!

We are now into Pleasant Valley, bordering the north shore of the Merrimac three miles up from Amesbury village. It reminds us of the "Happy Valley" of Rasselas; and Whittier has sung of this "happy valley" especially in "The River Path" and the "Last Walk in Autumn." Here the poet and his sister delighted to come where —

"Sweet homes nestle in these dales,  
And perch along these wooded swells."

The poet must have had Mr. Huntington's residence in mind when he wrote

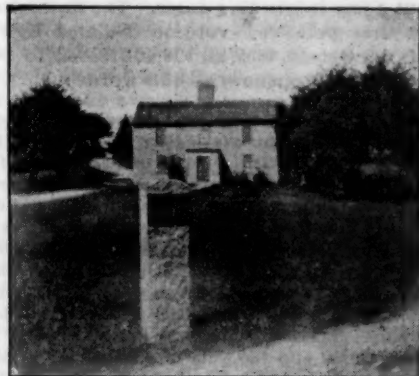


THE "CAPTAIN'S WELL"

the second line. It overlooks the valley and the river, also the country south of the Merrimac which the "poet-preacher" has idealized in "The River Path" as a glory-land, with "those hills of God." Surrounded by gardens of flowers and orchards of fruit, Mr. Huntington dwells in his Eve-less Eden. The collection of curios that fill his neat home would shame many a museum, while the liter-

ature that comes to his table would make many an Andrew-Carnegie library blush for shame in comparison. With him we visited the home of Miss Sarah A. Gove in Hampton Falls where Whittier died, and "Hampton Beach," of which he wrote. We even continued our trolley-ride until we reached the Peace Conference at Portsmouth; and coming back from the Wentworth Hotel on the Maine side of the Piscataqua (celebrated in "The Truce of Piscataqua"), we found that we had been sight-seeing on the trolleys through three States in one easy day.

Our subject crowds us. We cannot stop to tell all about climbing high Powow hill (called here "Po" hill, for short), which rises by Powow stream that flows through Amesbury south and empties into the Merrimac; nor of our visit to the "Fountain" at the east of the village, in whose meagre features we felt as much disappointment as the "lone Indian" when there in seeing his hunting grounds vanish. However, let us add that our friend Huntington once saying to "John" — as the Quakers call Whittier — that the fountain did not satisfy the description



OLD MACY HOUSE

In the poem, was answered, smilingly: "Thee must remember that it was not written for home consumption." It was then "poetic license," or, as Whittier puts it in the introduction to "Miriam," "a fancy with slight hint of truth;" and thus it is that the puddle of actuality becomes the "fountain" of poetry.

Another day found us in Amesbury village visiting the "Captain's Well," the Macy house, and the burial-place of Whittier. Our photograph shows the "Well" after changes made in August. It was dug by Capt. Valentine Bagley, whose grave we found in the cemetery where Whittier is buried. This inscription appears upon it: "Capt. Valentine Bagley, died Jan. 1, 1839, æt. 66." In the "Arab desert," tormented by thirst, he vowed a vow to the Lord that if he returned home alive:

"I will dig a well for the passer-by,  
And none shall suffer from thirst as I."

This well, dug in the field next to the road, was open to man and beast for many years. When the town put in public water-works, a pipe was laid to the well. Some miscreants cut and stole the lead-pipe, and since then the well has been out of commission. During our visit a young man employed by the present proprietor of the field was putting up the section of fence which now stands where the horse-trough formerly stood.

The "Macy house," home of Thomas

Macy of "The Exiles," may be well described by the inscription which stands in the forefront of the picture:

THOMAS MACY

the first town clerk of Amesbury,  
built this house prior to 1654.  
Persecuted for harboring Quakers,  
he fled to Nantucket in 1659,  
having previously sold this place to  
Anthony Colby, whose descendants  
have occupied it to the present time.

L. A. 1894.

Taking the road to the left of the Macy house, and passing by the apple trees, we entered the rear of the Union Cemetery, where the poet lies buried. The tombstone is very plain, as our snap-shot indicates, its most conspicuous face being presented. Still, it is the largest in the

row that marks the sleeping places of Whittier's relatives immortalized in "Snow-Bound." A well-trimmed hedge of arbor-vitæ surrounds the rectangular lot.

Whittier-Land is a beautiful country. It is rich in hills with magnificent outlooks, in pleasant valleys, in fields and forests, in breezes, land-born and sea-born. It is a delightful locality for a vacation. Whittier once said that when he was a boy he went to see a neighboring farm auctioned off. The next day he went around to see the place, supposing that the buyer would take the farm with him and leave only a hole behind. Let us assure the reader that we have left something more than a "hole." We must, indeed, insist that we took much, but we left more.

## Our Methodist Jubilee in India

MISS CLEMENTINA BUTLER.

NEW ENGLAND Methodists will surely be deeply interested in the coming Jubilee of our Mission in India, since the first missionary went out from the ranks of this Conference.

A glance over an old letter-book brings out a few interesting dates. The first letter in this yellowed volume is dated Lynn, Mass., Oct. 10, 1855, and is addressed to Dr. Durbin. It opens with the words:

"Ever since I read that appeal of yours in the *Christian Advocate* of May 10, headed 'The Crisis' [In this Dr. Durbin had said that if a superintendent was not soon found for the proposed mission in India, the appropriation which had been standing for over three years would be withdrawn, and American Methodism would not enter upon work in that great field], I have felt deeply for India, and during the last three months my heart has become increasingly anxious, until the idea of poor India and the duty of our church to her has followed me everywhere by day and by night; in and out of the pulpit it is before me. I have thought and prayed until I can hardly pray and think of anything else. To me it has seemed an awful consideration if from the ranks of the thousands in our ministry we cannot obtain a superintendent for that mission. Must then the project be abandoned by our great church for want of a suitable man? Can we then expect the continued blessing of God if this be so? Nearly three years seeking in vain! I felt and still do feel a great delicacy in offering myself for the position. If you had written to me and asked me to accept it, I would have consented with all my heart. Notwithstanding that you earnestly requested any brother who felt his heart drawn to this duty to write to you, yet I hesitated because I hoped a more suitable man would offer. I am willing to serve the blessed cause either at home or abroad. In the name of God, then, I offer myself for the superintendency of the contemplated mission in India. I need hardly say that I feel deeply both my own inefficiency and the responsibility involved in the solemn step.

(Signed) "WILLIAM BUTLER."

The long-sought-for superintendent was found, and on January 5 Bishop Simpson signed the commission appointing the first representative of American Methodism to the mission to be established in India. On the 8th of April farewell services were held at the Conference session in Salem, and on the 9th Mr. and Mrs. Butler and two children sailed from Boston harbor. Some time was spent in London in consultation with the secretaries of the different missionary boards regarding the best unoccupied field by missionary agencies, which might be taken for our church. Landing in Calcutta on Sept. 25, a very cordial welcome was received from representatives of the different boards, including Dr. Duff, whose burning words while on a visit to the

United States had done much to arouse the Methodist Episcopal Church to her duty in India. The question was not where to find a field, but how to choose between the different sections of the country, the claims of which were pressed upon the new missionary's attention. Finally, after extended investigations, the Provinces of Oudh and Rohilkund were selected, and Lucknow, the chief city, coveted for headquarters; but the impossibility of securing a residence, on account of the large number of English officials who had come to that city because of the recent annexation of Oudh, made it necessary to fix the beginning of our work at the city of Bareilly, a central point in the province, with over six millions of people. The idea of the superintendent was that Methodism intended, in undertaking this work, to do it on a large scale. Within three weeks after his arrival in India the letter-book shows that he wrote to the home church, saying that "One hundred missionaries would not adequately supply the field which God is now opening up to the action of the Methodist Church in India."

On the 7th of December Dr. and Mrs. Butler entered Bareilly, after forty-two hours' continuous traveling from Futtighurh, where they had been the guests of the Presbyterian missionaries. It is this date which has been taken by the Jubilee Committee of the India Conferences for the celebration of the goodness of God during the fifty years of our history as a church in India.

Our plant in Bareilly consists of a fine church, with a large native membership, our first theological seminary in India, the first girls' orphanage of our church in India, and the first hospital for women erected in all Southern Asia.

It is hoped that a large number from this country will be able to go to attend this Jubilee celebration. The brethren have planned a "Grand Missionary Convention, full of historical reminiscences, and aim to present vividly to the mind the actual achievements in the mission-field thus far and the plans for the future. It will be a missionary convention in the heart of the mission field, and will have not only the problems of missionary enterprise present before the eye, but the accomplishments as well actually present in representatives from all parts of the field. It will be a great opportunity for Methodists who can make a world tour to be present on an occasion when Methodist India can be seen in all its varied interest in one convention." This will be truly a living missionary exhibit, which will place before the eyes of our membership as an

illuminated picture the Church of Christ being built up against the background of the strongest heathenism on earth.

On the part of the mission in India the celebration is to be a season of thanksgiving for the marvelous blessings and spiritual successes God has vouchsafed to our church in India. Special stress will be laid on the spiritual side of the Jubilee. Efforts will be made to have the occasion a season of revival, both in reclaiming and establishing Christians and in flinging the battle-line out further to include classes not yet brought under the flag. A thank-offering collection will be raised in India. The ideal at which they aim is a rupee per member. As God has blessed us with 150,000 Christians in our Southern Asia field, they are trying to lay on the altar a thank-offering of 150,000 rupees — an amount by no means small for those poor Christians, the great majority of whom do not have an income of three dollars a month.

The missionaries hope to interest, also, friends in the United States in this Jubilee enterprise, and that a fund will be raised here and a special thank-offering for God's rich blessing on this most fruitful of the missions of our church. A list of special objects in India for which contributions are particularly desired will be published.

The Jubilee Committee closes its first appeal in this way: "But whether our readers can come personally or not, we trust every one will pray and work to make the object of the Jubilee an assured success. We want your help in all and any of these three ways, but especially, and without fail, in the first — Pray! Give! Come!"

Newton Centre, Mass.

### "WHOSOEVER"

JAMES BUCKHAM.

Here, in a word, is God's salvation plan,  
The bound He sets unto His faith in man.  
Oh! what a love to live in and to trust,  
So deep, so free! God, mindful we are  
dust;  
God, yearning, seeking, though our sin  
be sore,  
To draw our weakness to His strength  
once more;  
And only one condition — to desire  
The outstretched Hand that lifts us from  
the mire.  
Yea, "whosoever!" Is there one who  
cries,  
"Not I! not I!" so low, defiled, he lies?  
Doubt not, fear not, the love that ne'er  
spake vain!  
God sees the heart, once pure, made pure  
again;  
And for the surety that He loves it, lo!  
The blood of Christ, that makes it white  
as snow.

Melrose, Mass.

### ENGLISH NOTES

#### Dr. Horton's Jubilee Birthday Anniversary

Few men have succeeded in accomplishing more for the cause of Congregationalism in England and for the spread of the kingdom of God, in the space of a half century, than has Dr. R. F. Horton, the honored pastor of Hampstead Congregational Church, whose jubilee birthday anniversary was celebrated on Sept. 18. Dr. Horton is a Londoner born, and the son of a London minister, Rev. T. G. Horton, formerly pastor of Tunbridge Chapel, Eastern Road, and later of a church at Wolverhampton. The son proved to be a brilliantly successful student at New College, Oxford. Entering the ministry, he began to preach at a



little iron church, which before long was superseded by the splendid structure in Lyndhurst Road, Hampstead. Thus Dr Horton's ministry has been confined to one church and people, and his jubilee has synchronized with the semi jubilee of his church. The Lyndhurst Road Church has undergone redecoration and repairs, and new buildings have been erected, involving an outlay of £10,000 (\$50,000). Dr. Horton has returned full of vigor, bronzed from a holiday of several weeks, with the declared purpose of preaching "better sermons," and reconsecrated to vigorous leadership.

#### Death of George Macdonald

The passing away of George Macdonald, a man of large mold and intense human sympathies, brings a feeling of loss and sadness to many hearts the world over who have learned to love him for his writings' sake. Few men have done more to broaden and humanize Christian thought and to inspire their fellow-men than George Macdonald, whose fine character matched his genius. While he may have lacked the logician's grasp on systematic doctrines his mind was saturated with the spirit of true religion, and, having himself a glad faith in Christ, his one aim as a poet, novelist, essayist or preacher was to lead men into the light of a clearer perception of Christ's Christianity. Like his master, Maurice, he took a keen interest in workingmen's colleges, and performed many kind acts of service for those who are painfully struggling up life's hill of difficulty. There was a touch of the mystical in George Macdonald, as there is in almost all men who are worth anything, but with all his poetizing and religious romancing he did not neglect to perform those wayside acts of ministry to the unfortunate which Christ accepts as the true marks of a disciple.

#### Methodist Union and Money Problems

Although the Wesleyan and the Primitive Methodist Conferences still stand aloof from the deliberations looking to Methodist union, and more "prominent funerals," to use the expression of Hugh Price Hughes, will have to occur before the mother Wesleyan Church can be united with all her offshoots, the cause of Methodist union is yet making progress, and at the recent conferences of the three negotiating bodies the ground has been cleared of several of the crucial obstacles which had to be encountered at the outset. The work now before the committee will be comparatively smooth. A constitution must be formulated, full information must be diffused, and the financial difficulty, though not insuperable, will require close and serious consideration. The aim in the near future will be to equalize the ministerial stipends, the minimum amounts of which differ in the three connexions. But an agreement has already been reached that no minister of the United Church shall be called on to accept a less minimum salary than that to which he is at present entitled. The missionary funds are in the chronic state of all similar enterprises, of finding the continual claims of the mission fields increasing expenditure at a more rapid rate than the ordinary income is able to meet. The position of the preachers' annuitant funds is most pressing and serious, as they cannot be considered as solvent—a situation no doubt owing to the fact that the original schemes were founded upon data that in the light of modern actuarial examination have been found to be inadequate to satisfy the growing demands which the funds have to meet. Each of the three negotiating churches has been at work to devise ways and means to

put these funds into a solvent condition. The special subscriptions given for this purpose will probably be augmented by a thanksgiving fund which the joint committee on union have suggested should be raised when the union is finally achieved.

#### SEATTLE LETTER

H. P. M.

A SOJOURN of a few weeks in this much advertised city of the Northwest has led me, as it does all visitors, to wonder at what has been accomplished here since the first settlement in 1852, and has awakened an optimism as to the future that is difficult to express for fear of apparent exaggeration.

The newcomer is soon impressed with the scenic beauty of the city's location. Puget Sound lies in the centre of an extensive basin, while on its shores, in many cases reaching to the water's edge, the green foliage of the fir, cedar, and pine covers the surrounding succession of hills that gradually rise to the mountain ranges east and west, which form the background of this vast amphitheatre. These forests once covered the seven hills upon which the city is built, and from each of these hills stretches a charming scenic panorama in every direction—to the southwest, the beautiful waters of the bay and sound; westward, the snowy range of the Olympics; eastward the Cascade range; to the northwest the snow-capped peak of Mt. Baker, 11,000 feet high; and to the southeast Mt. Ranier, rising to a height of three miles above the level of the bay. In the city limits are two fresh water lakes, one a mile long and the other four miles, while skirting the city limits on the east is Lake Washington, twenty-seven miles in length and six miles wide. These beautiful lakes add a charm to the scenery of Seattle that it will be difficult to match about any other city of our country.

As to climate, extremes of heat and cold are not known, no high winds, thunder storms or blizzards. The only serious drawback to almost perfect climatic conditions is the rainy season, which continues from November to nearly May. These rains are not heavy, but of almost daily occurrence, and are called here mists, or "dry rains," which keep the lawns and foliage green the year round.

Visiting the business section of the city, it is hard to imagine that in 1889 the whole business part of the town was burned to the ground. Now tall office buildings, fine business blocks, and a very creditable class of mercantile structures cover this burnt district, and the streets are full of rush and hustle that remind one almost of Chicago.

Notorious for their modesty as are all Western cities in asserting their claims to superior advantages, climatic, commercial and otherwise, Seattle is certainly no exception. A more satisfied people as to what has been achieved and what they enjoy, and a more optimistic community as to the future of the city, I have never come in contact with, East or West. So strongly does this feeling pervade social and commercial life, that the transient visitor becomes imbued with it.

I cannot wonder at this universal optimism, when, from a population in 1900 of 80,000, the city has within its limits today at least 150,000 people; when it is noted that the city encircles one of the finest deep water harbors on the coast; that it is situated on the shortest line of trade between the Eastern States, Alaska, and the Orient; and that the great transcontinental railways meet here the ships of the world in the growing commerce of the Western

ocean, which must pass through her gates. The Alaska trade, which Seattle practically controls, is of itself a tremendous volume of business and constantly on the increase.

The ocean commerce of Seattle for 1904 amounted to \$75,686,554, according to the harbor master's report. Industrial conditions are indicated by 1,400 manufacturing plants, in which there is invested sixteen millions of capital, and which show a product of fifty-six millions. I must not take time or space for more than mention of the great flour and lumber industries, the new Government building, the Carnegie Library, the Union Depot, and many other large structures that are under way and will when completed add much to the stability of the city.

Methodism in Seattle, as I have come in contact with it, appears to be strong, of the old-fashioned type—enthusiastic soul-saving. I find the First Methodist Episcopal Church has as its pastor Rev. Fletcher L. Wharton, D. D. Dr. Wharton came here from Lincoln, Neb., and formerly was stationed at Delaware, Ohio. The membership of this church now numbers about 1,500, and its benevolences the past year reach over \$8,000, fully equal to the amount raised for current expenses. Owing to lack of accommodation for the large and increasing congregation and Sunday school, the church property has, in the past few days been sold for \$75,000, and another site a few blocks away has been purchased for \$43,000, on which a much more spacious structure will be erected.

#### Opening Year at Rust Hall

The Lucy Webb Hayes National Training School in Washington, D. C., is rejoicing in the auspicious opening of a year which promises to be the most successful in its history thus far. Last May the school graduated an exceptionally well-equipped class of 45 young women, the majority of whom are already located in the work of the Woman's Home Missionary Society as missionaries, deaconesses and nurse deaconesses in various parts of our country. This number includes two young women who are now on their way to Porto Rico, where they will become teachers in the McKinley Day School in San Juan.

During the summer months Sibley Hospital was filled to overflowing, and the strength of the faithful body of nurses in training there was taxed to its utmost limit of endurance. In the middle of September a new class entered upon a six weeks' course of lectures and demonstrations, this course to be followed by a second six weeks of practical work in the Hospital. The probation period of three months will then be followed, in the case of successful candidates, by a full two years of hospital training. In this new plan Sibley is adopting the course now pursued by some of the leading hospitals in the country.

On Sept. 23, the work of the new school year began, the formal opening exercises being held on the evening of Oct. 2. On that occasion the largest body of students ever received was welcomed in brief addresses by a representative of the faculty and by the president of the senior class, and President C. W. Gallagher gave an inspiring address upon the "History of the English Bible." Vocal selections were rendered by members of the faculty and of the student body. At the close of these exercises the holy communion was received by all present. Dr. Gallagher was assisted in administering the sacrament by Rev. Dr. Henry Baker, of Middletown, and Rev. Joseph Wardle, of Chicago.

The entering class numbers 68, and is about evenly divided between Bible students and nurses. It is the largest class ever received, and the indications of general ability and of real spirituality in its members are in the highest degree gratifying. The number in the senior class, with those still expected, will bring the roll up to 110 students.

Miss Janet E. Kemp, who had for three years occupied the chair of sociology upon the faculty, has withdrawn to engage in the work of



the Associated Charities in Washington. Miss Ida McFarlane, teacher of church history and English, will this year add to her work the class-room instruction in sociology; while the practical work of the students will be under the direction of Miss Bertha Sanford, who was last year field deaconess for the school. Miss Sanford will also give instruction in kitchen-garden and missionary work and in church polity and doctrine, and will act as health officer in the school. Miss Jennie L. Ferguson, a graduate of the Ralston School of Expression in Washington, has been appointed teacher of elocution and physical culture. Miss C. G. Williams, who had been supervisor of nurses, has now received the appointment of director of the Hospital, and Miss Havens, a graduate of the present year, is her assistant. In other respects the personnel of the faculty remains unchanged. The new students are expressing themselves

as unexpectedly delighted with the truly Christian and homelike atmosphere by which they find themselves surrounded, and the returning seniors speak of their recognition of a spiritual life even deeper and richer than that of the preceding year. The class prayer-meetings and the general school prayer-meeting already held give indication of the same gratifying spirituality. Both faculty and students are looking forward to the experiences of the year with hopeful anticipations. Already they are exclaiming, with profound gratitude: "What hath God wrought!" They are realizing in these opening conditions the Divine answer to the earnest prayers of the summer months, and they recall with thankfulness and with awe the assurance that He who has thus honored the faith of His children is able to do for them exceeding abundantly above all that they ask or think.

until I got up and lighted a lamp; but Friday night they really meant business. We have rattan screens around the veranda, but never leave them down. They let these all down, so outsiders could not see them. They had a knife for one weapon—at least, that is what they used for trying to pry open the lock and shutters. Our windows and upper parts of doors are blinds, only the slats are larger and heavier than what we use at home. They had been fastened down, so burglars could not easily get their hands through to unfasten the door. They broke three slats, but a chain over the key hindered their progress. They had gone to another room, and I was then up and making sure that I was not asleep and dreaming, and so I called to the teacher and found her sitting up in bed, not daring to call me for fear of making me worse. She saw the man's hand slip through the shutter; so I called out, she called out, and we both called out, and woke up the boys and got them into the house. If I had not been ill with fever I should have been sleeping with my girls at the other end of the building, and they would probably have broken in. I had a carpenter come next morning and nail each slat down and put on extra bolts, and I am employing a private policeman for a time. It either has to be that expense, or the expense of taking me home if we have many more visits. My nerves are made of pretty good material, but I have a horror of burglars with knives. I have tried to be brave and have faith to trust in my Father, but it seems to require works as well as faith when these burglars are in question. They seem to be determined to get into this house.

I have begun the study of Cantonese for an hour a day. We have no work here in Malay, though I shall have use for all I know, but it is necessary for me to learn Chinese also.

I had a very pleasant Fourth, giving a dinner party. An American dentist is the only other American in the city, but we had eleven friends to sit down to dinner. We had canapés, tomato soup, fish, roast goose, canned corn, an apology for pumpkin pie, and ice cream. I made some fudge and had the rest of the maple sugar I brought out with me. How they did enjoy that! I had a bunch of fire crackers; I never had a whole bunch of my own before. I startled the guests by planning beforehand to have the cook serve the fire-crackers at the same time the fish was served, only in separate places. It was fun to see how surprised they were.

My house in Kaula Lumpur is very comfortable; it is a small bungalow, and as we have to lock up so securely to keep out the burglars, it gets rather close and stuffy. The days here are quite as hot as in Singapore, and we have no sea breezes. My program for the day is: Chinese from seven to eight; then breakfast; then see that the girls have tidied up their rooms and are ready for school; then five hours of teaching, then care of girls' study hours; then to get them to bed and look after them until morning, when the day begins over again. I do not mind working hard and getting tired if something can be accomplished. We ought to have a boarding school, but can hardly expect the ladies at home to appropriate for the work unless we have it started. I have begun the study of Chinese only on the condition that it shall be sanctioned by the ladies at home. I have been offered a school for Cantonese girls—a vernacular school, with fifteen girls. This is very good for this place, and I think it can be increased.

Methodist Girls' School, Kaula Lumpur.

### Layman's Forward Movement

THE Episcopalians rejoice in the possession of a "Layman's Forward Movement" organization which seems to be doing a good work in behalf of the church. Our Episcopal friends are usually quite tenacious as to the prerogatives of the priesthood, but in this instance they are apparently willing and indeed anxious to follow the lead of their laymen. The church—emphasis on "the" if you please—never started a wiser or more promising movement than in this calling of the laymen to the front in enterprises of church extension. "The Forward Movement" will move in all churches when the laymen are sufficiently interested to assume their due responsibility as members of the church and to use their influence in the direction of leadership conjointly with the clergy. — *Universalist Leader*.

## Deaconess Hospital Bazaar

FIVE hundred women in Boston and vicinity have united to hold a Fair at Paul Revere Hall in the Mechanics' Building on Huntington Avenue, Tuesday to Friday, Nov. 7 to 10 inclusive. The funds derived will be devoted to paying for the construction and furnishing of an eight-bed ward in the new Deaconess Hospital. These ladies, known as the Deaconess Aid Society, have shown before this what they can do by assuming an obligation running into the thousands of dollars and paying it. They have also provided much of furnishing for the Deaconess Home, Hospital and Training School, and scholarships for the latter.

The Bazaar is already an assured success if the enthusiasm of the one hundred women who met in the Committee Room of Wesleyan Building last Tuesday, is any omen. The features they propose are entertainments of varied character under the direction of Mesdames Jacobs, Degen, Ruggles, and Tuttle, and Mr. R. G. Fraleigh.

A Department Store will be the men's particular responsibility, and will be managed by F. P. Luce.

The society of ex-patients of the hospital will have a Chocolate Table, which word chocolate refers to colors of decoration and articles on sale as well as to all sorts of chocolate edibles.

A Candy Table will be in charge of the young ladies of the Deaconess Aid Circle; while the Lynn contingent, among other things, will push the sale of the "only official" souvenir, which souvenir will be both durable, unique and attractive, and should net them a large sum of money.

Of course there will be a Flower Table. Let the ladies fill their palm and fern bowls with winter greens, for these and rubber plants (so indispensable to Boston homemakers), choice cut flowers, etc., from the best florists, will be on sale.

The New England Epworth Leagues will have a table all their own, devoted to Bags—bags large and small, plain and fancy, cheap and not so cheap. No city except Boston could adequately patronize such a table, for Boston bags are famous, and will be in great demand.

Dolls, Toys, Lemonade, and a Café, will coax dollars from willing purses. Even the *Ladies' Home Journal* will have a booth—liberal commissions to go to this worthy enterprise. "Now is the time to subscribe."

No doubt great interest will centre in the Authors' Corner of the Newton exhibit, where autograph copies from Ralph Connor, Kate Douglas Wiggin, Thomas Nelson Page, Mrs. Margaret Deland, Dr. Henry Van Dyke, Wm. Dean Howells, President Roosevelt, and others will be on sale. The book by Mr. Roosevelt will be sold the last night to the person who, either in person or by mail, has offered the highest price for it.

Persons wishing to bid by mail should address Mrs. R. S. Douglass, Auburndale, Mass. On the Newton table baking powder will be on sale, made from a recipe of a fine housekeeper—an article equal to the best makers and at half the price. Each package will contain the formula for making.

Hundreds of people in New England Methodism love the Deaconess cause. Most of them would like to help this Hospital project to completion. Their interest has been stimulated by the splendid things done for the ministers and members of the church as well as by its helpfulness to the poor and suffering of every creed. Let such persons who would help send any article, useful or ornamental, that can be sold. Fruit, canned or fresh; vegetables; braided or drawn rugs (now coming into vogue again); goods from any factory in your town; home-made candy; maple sugar or syrup—anything anybody buys anywhere. Even old worn-out carpets can be made profitable, if marked "Deaconess Hospital Bazaar," and sent to Morgan Memorial, cor. of Shawmut Avenue and Corning St., to be made up into rugs and sold. Send to the café fowls, butter, eggs, etc. Make up parties of your friends and come. Sell tickets. Even if the buyers cannot come, they will willingly buy to help.

Patronize the Café, open daily from 5 P. M. to 9 P. M., where meals are served *a la carte*.

If you are too far away to come, write Mrs. G. L. Bray, 19 Union Street, Lynn, enclosing a quarter for a souvenir.

Other information will be gladly given by Mrs. F. A. Patterson, Everett, or by T. A. Hildreth, corresponding secretary, 87 Milk St., Boston.

### A Letter from Miss Hemingway

[Written to Mrs. John Legg, president of New England Branch.]

I am very happy here at Kaula Lumpur. Everybody is so nice to me, and the work has been blessed most wonderfully of God. It is going beyond me and my strength and finances fast, but I do not know what to do. I have faith that God will provide, and so I go ahead. I have started a boarding school, and have four girls on scholarship and three pay girls coming. You can imagine that it has been a great expense to get furnishings for these children when there was no fund, but it was very necessary to take them. One is a Eurasian girl of about eleven, two Chinese girls of nine and ten, and a Chinese girl of four years. Do you not think that a good beginning for two months' work?

Unfortunately I have had a turn at dengue fever, and we have now had our fourth visit from thieves. The first time they came by day and took only the door-key; the second time a pair and five fowl from the kitchen; the third they very persistently worked at the back door, and coughing and rattling around did no good



## THE FAMILY DEPARTMENT

### Beulah Land

We're getting on in years, Jane, we two  
who started out  
So bravely on life's journey, when the  
world was blithe and gay:  
I can hardly tell, my darling, how the  
thing has come about,  
But I find myself beginning to live in  
yesterday.

There's a bald spot on my head, Jane, and  
the frost is sifting down  
White as drifting snow of winter on the  
fringe above my brow,  
And your bonny locks are silver, that were  
once a golden brown.  
Yet you never were so queenly, Jane, so  
beautiful as now.

But, "Hurry up, old lady!" the car con-  
ductors say —  
"Step lively, please, old gentleman!" —  
and young folks offer seats,  
And we discover in ourselves, when treated  
in this way,  
A cold and haughty anger, or quick re-  
sistent heats.

Then, we've learned to love a corner by the  
chimney's blaze at night;  
We are not always ready for the sleigh-  
ing or the ice,  
That used to call us often forth, our faces  
smiling bright,  
When mirth and frolic made for youth  
the flavor and the spice.

And we've caught the trick of looking with  
a half-respectful awe  
At the judges and the doctors whom we  
used to know in kilts;  
And we blush at the admission, but our  
youngest's word is law —  
She has but to nod her meaning, and our  
own opinion wilts.

Then the small grandchildren rule us;  
pray do not deny it, Jane;  
We would spoil them with indulgence if  
they lived beneath our roof.  
When the question is of saying no, the little  
ones to train,  
We, once so sternly resolute, just weakly  
stand aloof.

Yes, we're getting on in years, Jane, but I  
like it very well,  
This broad and pleasant upland to which  
our steps have climbed;  
'Tis a restful Beulah country where delight-  
ful people dwell,  
And the hour of our arrival has been  
very sweetly timed.

Here we taste the fruits we planted in the  
morning's bustling haste;  
Here we sit awhile at leisure, and make  
friends with young and old;  
Here we read and talk and ponder, by no  
fiend of worry chased,  
And behind us lies the dusty road, before  
us evening's gold.

— MARGARET E. SANGSTER.

### Thoughts for the Thoughtful

And though the leaves hang dead on every  
limb,  
Still will I praise His love, that early now  
Has sent before this herald of decay  
To bid me heed before the approach of winter's  
sterner day.

— Jones Very.

We shall have to withdraw our heart's  
deepest dependence from all earthly props  
and supports, if ever we are to learn what  
it is to trust simply and absolutely on the  
eternal God. — Rev. F. B. Meyer.

I will not endeavor to forget my sorrow  
by belittling it. Let my sorrow remain  
what it is, but O lift me up to mightier pro-  
portions! — Muriel Strode.

Make sure that however good you may  
be, you have faults; that however dull you  
may be, you can find out what they are;  
and that however slight they may be, you  
would better make some patient effort to  
get quit of them. — Ruskin.

It does not follow that people forget be-  
cause they cease to mourn as those refusing  
to be comforted. Remembrance may live  
under smiles as well as under tears. In-  
deed, the truest, the sweetest, the bravest,  
are those who remember this way; who  
with a cheerful spirit go to meet all fall  
and pleasant gifts of God, yet carry with  
them, in sunshine as well as in shadow,  
the tender memory of some buried past. —  
Interior.

To go about moping, depressed, blue, out  
of spirits in general, is to exist, but not to  
live. It is the condition of a mollusk, and  
unworthy a human being. Worry is a  
state of spiritual corrosion. A trouble  
either can be remedied, or it cannot. If it  
can be, then set about it; if it cannot be,  
dismiss it from your consciousness, or bear  
it so bravely that it may become transfig-  
ured to a blessing. — Lillian Whiting.

The adornment of St. Mark's was possi-  
ble only through spoils brought from many  
lands. Wandering through this palace of  
treasures, the visitor comes upon a serpen-  
tine slab from Egypt, a marble column  
from Syria, a porphyry stone from Greece.  
So also the soul gathers its spoil from  
many lands, but from not one does it bring  
richer treasure than from the Land of Sor-  
row. — F. F. Sharron.

A devout Scotchman being asked if he  
ever expected to go to heaven, gave the  
quaint reply: "Why, mon, I live there!"  
All the way to heaven is heaven begun to  
the Christian who walks near enough to  
God to hear the secrets He has to impart.  
There is such a thing as having an inner  
heaven in the heart. "The kingdom of God  
is within you." — Gerard B. F. Hallock,  
D. D.

Thus gracefully and gently wanes the  
dying year. The beauty of the woods  
lingers ere it finally departs, and each much-  
loved autumnal flower seems frequently to  
bid us farewell, in gradually sinking to the  
earth. In all this, every heart, not steeled  
to natural emotion, must feel a designed  
goodness and gratefully acknowledge the  
unrelenting care of a kind and bountiful  
Father. It were easy to point out, in this  
gentle decay of the year, many analogies  
to what we daily witness in human life: as,  
for example, that which obtains between  
the decay and the quiet ebbing of life in the  
aged and almost ripened Christian, whose  
gray hairs fall peacefully like the undis-  
turbed leaves and whose time-worn frame  
is imperceptibly and by slow degrees fitted  
for the undreaded winter of the grave. —  
H. Duncan.

I am often weeping over losses that turn  
out to have been no losses at all. The tears  
that fall at the grave of my affections  
or at the grave of my ambitions may  
often be, like Mary's, only tears of igno-

rance; and I may soon discover that "God,  
having provided some better thing for  
me," gives me what not merely compen-  
sates for the loss, but goes infinitely beyond  
it, too. If I were to erect a tombstone over  
each of the things I have mourned losing  
in my blind and foolish grief, I would soon  
be unable to read the inscriptions I en-  
graved upon them, for very shame! — Rev.  
G. H. Knight.

The "Fram" escaped the perils of the  
North Pole because her commander built  
her wide at the decks, narrowing her down  
to the keel, so that she did not withstand  
the ice, but yielded to its pressure. The  
terrible masses could not get a grip of the  
cleverly constructed craft. When the awful  
pressure came, so far from crushing the  
vessel, it lifted her clean out of the ice, and  
she rode triumphantly on the floes. This is  
the secret of safety. If we unyieldingly,  
defiantly, and proudly deal with life, it  
grinds us to powder; but there is a wise  
passivity, an accommodativeness which  
conquers the sternness of things. Face the  
inevitable and fatalities of existence  
with stern pride and confident sufficiency,  
and they crush and leave you a miserable  
wreck; meet them in humility, acquies-  
cence, and resignation, and the grinding  
bergs of loss and suffering cradle you, en-  
throne you, and bear you as on a crystal  
chariot to the golden shore. God takes  
away our natural strength, chastens the  
pride of our understanding and will, de-  
prives us of worldly confidences and hopes,  
that He may reveal in us a new and  
diviner strength. Paul became weak that  
he might be truly strong. Our Lord was  
crucified through weakness, but He liveth  
by the power of God. — Rev. W. L. WAT-  
KINSON, in "The Bane and the Antidote."

### A BEARER OF NEWS

J. L. HARBOUR.

"NO, 'tain't hardly wuth while for  
me to set down, for I can't stay  
but just a few minutes no'ow. Still, I  
reckon settin' is just as cheap as standin',  
and more comfortable, so I will set down.  
Ain't it turrible hot?"

Elvira Tait took the chair offered her  
by Mrs. Doane, and sat down, fanning  
herself with a corner of her apron.  
Sitting with crossed lower limbs, the loose  
and clumsy carpet slipper she wore  
dangled loosely from the toes of her right  
foot, which she swung to and fro steadily  
while she talked. Tall, gaunt and sallow,  
she stooped forward slightly as she sat in  
the straight-backed and splint-bottomed  
chair which her hostess had offered her.  
It was so warm that the slight effort of  
walking the short distance between her  
own house and that of her nearest neigh-  
bor had brought drops of glistening  
perspiration to Elvira's slightly wrinkled  
brow. She wiped them away with the  
back of her hand while she said:

"Dunno as I ever remember of its bein'  
so hot in October. Still, we do sometimes  
have it as hot then as at any time o' the  
year, but it ain't apt to last long, thank  
goodness! Awful hot all las' night,  
wa'n't it? I don't reckon I slep' two  
hours. I got up in the dead o' night and  
walked around in my nightgown fan-  
nin' myself with a big palm-leaf fan. Tait  
waked up out of a sound sleep and saw  
me, and give a little yell, thinkin' I was

a spook. He believes in this spook nonsense, and I told him I guessed he'd seen as much of a spook when he see me in my long white nightgown as he'd ever see in this life. Awful weather for sick folks, ain't it? I druv over to see old lady Balen yistiday. You hadr't heerd 'bout her gittin' hurt? She went out Monday to get a basket of their fall apples, and when she'd clim a ladder away up to the tenth or twelfth round the limb it was restin' on broke and down she come, ladder and all! Wouldn't you of thought that a woman seventy-nine years old the sixth o' next month would of had more sense than to have clim up into an apple tree? I never did see her beat when it comes to bein' ventersome at her age."

"Did it hurt her much?"

"Oh, it cracked a rib or two, and stove her up so that the doctor says she must lay in bed a few days, and of course that ain't to her likin'. She said she was goin' to the county fair over in Hinsdale next week, cracked ribs or no cracked ribs. Ain't she the gritty one, though? And her seventy-nine the sixth o' next month! Says she wants to go to the fair to have a ride or two in the merry-go-round. My land! The very sight o' one o' them things makes me see stars and fall sick to my stummick. You remember how Lyddy Long fell out o' one last year at the fair? It hadn't got fairly started till she was took sick and out she tumbled, and her weighin' two hundred and sixteen. And little Dan Long, her husband, was so scared he jumped out after her before the thing stopped and he twisted his leg up under him when he fell and broke it, and here Lyddy wa'n't hurt a mite exceptin' that she got the nose-bleed and looked scandalous when she fell. I dunno what any sane, growed-up person wants to git in a merry-go-round for nohow. They ain't fit only for children. And to think o' old lady Balen gittin' in one, and her seventy-nine the sixth day o' next month! I kin see her now the way she looked settin' in the merry-go-round at the fair las' fall fannin' herself so kind of complacent-like with that turkey-tail fan o' hern and lookin' happier 'n if she was to a fun'ral, and I do think she enjoys a fun'ral even full as much as she enjoys a merry-go-round. I b'lieve that woman would rather go forward and 'view the remains' to a fun'ral than go to a circus. Ain't she queer?"

"She is a little odd."

"I should say so! Her son's wife from over in Zoar was there Monday. She's his third, you know. She's twenty-six and he's sixty-three, and her baby is younger than some o' his grandchildren. She ain't got no more gumption than the law allows her. Her baby was bawlin' to beat the band when I got there, and when I asked her what ailed it, she said it was 'bawlin' for more bananer.' She said it had had half o' one, an' was bawlin' for the other half—and that child six weeks old! I up and told her that I reckoned it was bawlin' because of the half it had already had! The idear of givin' a six-weeks-old baby bananer! No wonder the child looked so pullin'! And what do you reckon? Its name was Albinah Clotilda Georgianny, after its father's three wives! And its mother bein' the third, her name come last. Of

course she's a meechin' thing, or she'd never of stood that. And with all them names they was call'n' the child 'Spud-dy'—'just for short,' as its mother said. It needed something short all right with all that name. Its mother had on them big, danglin' year-bobs her husband's second wife used to wear, and she had on a big cameo pin I've seen her husband's first wear many a time. I've been to their house in Zoar, and the two first wives' coffin-plates are framed in twin gilt frames on a black velvet background and hung in the parlor with a life-size crayon of each wife above each plate. I swan if I'd like that! If I was Tait's second, his first's coffin plate nor her crayon in life-size wouldn't hang in my parlor, and I wouldn't wear her things. Seems to me I'd feel creepy in 'em. You know when the Widow Bangs married Lysander Croft she made him wear out all of Bangs' old clothes, and Bangs weighed two hundred and ten and Lysander a hundred and thirty-six. You know how comic Tom Putney is in his talk, and when he was over to our house one day he made up this fool conundrum: 'Why are Lysander Croft's pants like a omnibus?' And the answer was: 'Because there's always room for one more.' Did you ever?"

"That was like Tom."

"Wa'n't it, though? Trust him to git off a joke! Mandy Thompson's got a new solitary diamond ring on her engagement finger, and they say Tom Putney put it there. I hope it won't turn out like Lucilly Potter's solitary diamond engagement ring that the clerk over in Downey's drug store in the village give her. When she'd worn it about a month the clerk lost his place and he couldn't keep up the payments on the ring, and they come from the store where he'd bought the ring and took it away from Lucilly. I think that buyin' diamond engagement rings on payments is mighty poor bizness. They didn't act so when we was married, now did they, Mis' Doane?"

"No, they did not."

"Tait didn't give me anything but a red caruellian ring, that never cost more than a dime, when we was engaged, but it wa'n't bought on payments, and when we was married we didn't fill our little house up with crinkly plush furniture and these fool portyairs and lamberkins and brass legged tables and such stuff, all bought on payments. We'd a rag carpet that I'd cut and sewed the rags for, and wove the carpet with my own hands. I'd a liner chist full o' nise linen all made up with my own hands, and sixteen quilts and three featherbeds and a good young cow critter and a dozen hens and a rooster to go to housekeepin' with. Girls thought it a disgrace to go to their husbands without any setting out in my day, and now all they have is on their backs, and that isn't always paid for. Joe Morton had to pay for his wife's six false back teeth after they was married, and she'd had 'em three months before the weddin'. They said he was mad enough to bite himself; but seems to me she'd better of bit herself, as they was her teeth. I guess she come mighty nigh bitin' him with 'em before they'd been married a year, if all reports are true. I fealn't no gossip to tch and carry, but

they do say Joe has to mnd all she says or there's a cyclone to their house.

"But there! I didn't callate on even settin' down when I first come. I just run over to git your reseet for that green grape marmalade you put up las' fall. You know you give me a glass of it, and Tait thought it went so well with meat vittles I thought I'd try a few glassses of it. I made six glassses o' green grape jell yesterday, but it didn't jell real good. If this hot spell keeps up much longer, I'm 'fraid I'll jell my own self. The heat always takes right hold o' me, and Tait he's just the other way—he feels the cold so; says his feet ain't warm from the time the first snow comes until it leaves in the spring. You'd think it was so if his feet touched yours when you was in bed. Lumps o' ice would be warm compared to 'em. I guess it's what they call hereditary, for I've heard an aunt of his by marriage say that her feet always felt cold."

"But I must put down that reseet on this bit o' paper I've fetched, and go home. I didn't mean to stay five minutes, but somehow when I git here and you git to talkin' I like to set and listen to you, and so I set on 'stid of goin' back home when I've done my errand. Now I'll just jot down that reseet if you'll give it to me."

Boston, Mass.

## OCTOBER

The corn is standing in the shock, its yellow ears hang low,  
The apples all are stored away against November's snow;  
The woodland now with red and brown and gold is all ablaze;  
We welcome now, with all our heart, well-loved October days.

The nights, with moonlight radiant, now give refreshing cool,  
The children in the early morn are hastening off to school;  
Out o'er the lake's smooth surface there hangs a dreamy haze;  
We know full well at last have come longed for October days.

Now in the woods the wild grapes hang in clusters, tempting sweet,  
And the hickory nuts and walnuts fall at our hurrying feet;  
Though in the thinning hedgerow there hangs an empty nest,  
Yet still we say, with all our heart, October days are best.

The fairies in the early morn their rarest work unfold;  
Chrysanthemums are touching now our gardens all with gold;  
The asters and the dahlias in their gayest garbs are dressed;  
Oh, who can say, of all the days, October's are not best?

—JULIAN COOKE, in *Woman's Journal*.

## Lame Excuses

"DEACON X never speaks to me in church," or "Mrs. Y shook hands with Hattie and didn't see me," or, "Mrs. Z has never called on me." These are often used as excuses for ceasing to go to church. But can we reasonably make others' behavior a reason for our failure to do right? Shall we stake our salvation on what other people do? We may be mistaken about things. Has it ever occurred to you that you did not speak to Deacon X? How



would he look staying away from church because you didn't speak to him and he was afraid the young people didn't care whether he went to church? Mrs. Y couldn't see you if you raced out of doors from the back seat before she had time to turn around. Be patient with Mrs. Z as you would like others to be patient with you. It is easy to think that one knows another's affairs pretty well, but Mrs. Z may have headaches or interruptions or duties that she doesn't publish on the housetops. More than that, church service or prayer-meeting is not a fashionable reception, nor is it one whit less a member's duty to go to church, to pray in his closet, to keep the heart in tune with Christ's, because another's cordiality seems to be wanting. "First cast the beam out of thine own eye." — *Wellspring*.

### No Lack of Variety

A TRAVELING salesman from way down in Maine said, in the *Boston Record*, that he once asked an old fisherman in a snow-bound hamlet what he did with himself evenings.

"Oh," said the old man, easily, "sometimes I set and think, and then again I just set."

## BOYS AND GIRLS

### THE WISENESS OF LADY BELLE

ANNIE HAMILTON DONNELL.

"I GUESS horses don't know much," Ellie said, thoughtfully.

She was on the front seat with Uncle Colin. Aunt Faith and little Hop o' Thumb were on the back seat.

Suddenly Uncle Colin pulled on the reins and said, "Whoa, Lady," and there they were stopping right in the middle of Nowhere! Not a house anywhere near — not even a store or a school-house.

"Why, what you stopping here for, Uncle Colin?" cried astonished Ellie, and Hop o' Thumb echoed, "'Toppin' here for?" from the back seat. Even Aunt Faith looked surprised.

"For you to get out," answered Uncle Colin, calmly. "We can't take her any further, can we, Lady Belle? Not a young person that says horses don't know mu" —

"Oh!" laughed Ellie, as if she understood. But she hopped out and ran up to the big gray nose and reached up on tip-toes to rub it.

"I'm sorry I said it, honest I am, Lady," she said. "You know something. Now, will you let me ride the rest o' the way to town? She's bowing her head, Uncle Colin! She says I may!" And Ellie came running gaily back and climbed up on the front seat again.

A little way ahead there was quite a steep hill — a "steepish" one, Ellie said. Lady Belle crept down it very cautiously, picking her steps with the greatest care. She would not trot even near the bottom.

"Mercy! what a slow coach — oh, I forgot! Excuse me, Lady Belle. But, honest, I could run down such a little hill as this is, even if 'tis icy — an' I've only two legs 'stead of four! Besides, Lady Belle's got 'creepers' on her boots, hasn't she, Uncle Colin?"

"Yes, but they need sharpening. We'll

go to Shoemaker Ben's, Lady Belle. Then we'll see!"

"Ho!" laughed Ellie, "Lady Belle won't know they're sharp! That's what I meant by saying horses don't know — oh!" Ellie clapped both little red-mitten hands over her mouth and laughed again.

"Whoa, Lady!" began Uncle Colin, solemnly. Then he relented. "No, you needn't this time. We'll go on and show this young person in another way that it isn't horses that don't know much."

In front of the blacksmith's shop there was a very slippery place indeed, and it seemed to Ellie that Lady Belle hardly moved at all, she crept so slowly over it. But when all four of her shoes had been "sharpened" and they were starting away, how she did fly over that long slippery stretch of road! How she didn't creep — mercy, no! — but held her head high in the air and pranced along as merrily as you please, not in the least afraid of slipping! Just as if she knew her shoes had been "sharpened!"

"Why, I b'lieve she does!" thought Ellie aloud. "I b'lieve she knows it as well as — I do!"

And just that minute, it almost seemed as if Lady Belle turned her pretty gray head and winked one eye at Uncle Colin!

*Kent's Hill, Me.*

### A Very Short Lesson

"OH, dear!" whined James, "I just hate to do errands. Does Sarah need the sugar right away?"

"Right away," said mamma. "She is frying doughnuts, and wants the powdered sugar to roll them in while they are warm. Run, dear, and get it as soon as you can."

"When I get big, I'll never do a single thing that I don't want to," said James, when he was back at his play once more. "It seems little boys have to do all the mean jobs, and it isn't fair."

"But you like doughnuts so well," said mamma, "and Sarah does so many nice things for you that I should think you would like to do errands for her once in awhile. Do you think you would be happier if you only did the things you enjoy?"

"Course," said James, promptly. "I'd like to try that way for awhile."

"Well, suppose you do this week. We'll all do just the things we like, and see if we get along better. I think you will be ready to go back to the old way before supper-time, though."

"Indeed I won't, mamma. That is the best thing you could say, for I want to play in the sand-pile all day at my fort without having to do a single thing. Are you sure you mean it?"

"Perfectly certain, James. We will wait till you are ready to go back to the old way, if that is a month."

"Nothing but bread and butter for dinner?" said James, in great surprise. "I'm as hungry as anything."

"I told Sarah to get some other things," said mamma, buttering a slice of bread for herself, "but she said she wanted to finish canning her berries. She hates cooking anyway. Don't you want anything for dinner?"

"Yes, please spread me some bread, mamma."

"I just hate to spread bread, dear. Help yourself."

"This is the afternoon of the party, mamma," said James, watching the hands of the clock drag slowly around to three. He thought that surely he would get some

thing besides bread and butter at the party, and he was so hungry! When he asked Sarah for a doughnut in the kitchen, she was too busy to do more than complain because he bothered her.

"Is that so?" asked mamma, without looking up from her book.

"When will you get me ready, mamma?" went on James, as the big hand moved a little farther. "I'm afraid I'll be late."

"I don't want to stop reading," said mamma. "I thought we were to do only the things we liked today, and I don't like to leave this comfortable chair."

James went slowly to his room and began to put on his new suit by himself, but everything went wrong. A button came off, and he couldn't find his shoes, and his hands looked dirty in spite of all his efforts, and the first thing anybody knew the big tears were rolling down his cheeks.

"I want to go back to the old way, mamma," he sobbed, throwing himself down on the floor by her side. "I didn't know how horrid it was to be selfish till today."

"Are you sure?" asked mamma, lifting the little head from her lap to look straight into the tearful eyes. "Do you want to do the hard jobs along with the easy ones?"

"Indeed I do; and, mamma, won't you please hurry so I can go? I am so hungry!"

"Well, well," said Sarah next day, "how's this? My kindling basket is full, and I didn't have to say a word about the scraps for the chickens. I think a small boy must have had a very good time at the party yesterday."

"I did, but I found out before I went that it doesn't pay to be mean and selfish," said James. "Could I have a cooky, Sarah?"

"Half a dozen if you want them," said Sarah, heartily. "I wish all boys and girls would learn that lesson, and the world would be a lot nicer place then." — HILDA RICHMOND, in *United Presbyterian*.

### We are Partners

A STURDY little figure it was trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to further acquaintance.

"You are a busy little girl today?"

"Yes'm."

The round face under the broad hat was turned toward us. It was freckled and perspiring, but cheery withal.

"Yes'm; it takes a heap of water to do a washin'."

"And do you bring it all from the brook down there?"

"Oh, we have it in the cistern mostly; only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, an' she is washin'."

"Well, you are a good little girl to help her."

It was a well-considered compliment, but the little water carrier did not consider it one at all, for there was a look of surprise in her gray eyes, and an almost indignant tone in her voice as she answered:

"Why, of course I help her. I always help her to do things all the time; she hasn't anybody else. Mother 'n' I are partners." — *Kind Words*.

"Come on! come!" said a gentleman to a little girl, at whom a dog had been barking furiously. "Come on! he's quiet now." "Ah, but," said the little girl, "the barks are in him still."

## THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

### Fourth Quarter Lesson V

SUNDAY, OCTOBER 29, 1905.

ZECHARIAH 4:1-10.

#### POWER THROUGH GOD'S SPIRIT

##### I Preliminary

1. **GOLDEN TEXT:** *Not by might, nor by power, but by my Spirit, saith the Lord.* — Zech. 4:6.

2. **DATE:** B. C. 519.

3. **PLACE:** Jerusalem.

4. **THE PROPHET ZECHARIAH:** Born, probably, in Babylon; belonged to the priesthood, as did Jeremiah and Ezekiel; was taken to Jerusalem in the first caravan of returning exiles under the leadership of Zerubbabel and Jeshua; began to prophesy in the second year and eighth month of Darius Hystaspes (B. C. 520); was contemporary with Haggai, who, however, was many years older; and labored with him to encourage the Jews to resume the work of rebuilding the temple. Permission to finish the work had been given by Darius, but required the most earnest remonstrances and persistent appeals on the part of Haggai and Zechariah to rouse the Jews from their apathy and induce them to proceed with the structure.

5. **HOME READINGS:** *Monday* — Zech. 4:1-10. *Tuesday* — Zech. 8:1-13. *Wednesday* — Ezra 5:1-5. *Thursday* — Ezra 6:13-22. *Friday* — Hag. 1:1-15. *Saturday* — Hag. 2:1-9. *Sunday* — 1 Cor. 1:18-31.

##### II Introductory

A series of visions — eight in number — were passing before the prophet's eye. Just now he had seemed to see the venerable high priest Jeshua, who, because of the accusations lodged against him by the Samaritans at the Persian court, had not been permitted to wear the robes of his office, fully and divinely vindicated. He had seemed to see him stripped of his soiled and filthy garments, and arrayed in the old magnificence of Aaron and of Zadock. He had listened to the new charge given to him, ending with the Messianic promise: "Behold, I will bring forth My servant, the Branch." He saw, laid before Jeshua, the foundation-stone, and the seven eyes fixed upon it — significant of an Omniscience that should never slumber, and which nothing should evade. Entranced by this vision, the prophet was inclined to linger over-long, when he was aroused by the angel as from a dream, and bidden to gaze upon new and striking imagery: A majestic candelabrum of pure and glistening gold stood before him with an olive tree on either side. On the top of the candlestick was a reservoir, with seven pipes leading down to each of seven lamps, which shed their brilliance all around. From the trees on either hand golden conduits conducted the olive oil to the reservoir in perpetual flow. Perplexed and astonished at this strange symbol, the prophet inquired of the angel its meaning; and learned that the vision was not for him, but for the encouragement of Zerubbabel. The latter was to be assured that as his hands had laid the foundation-stones of the new temple, his hands, in spite of all obstacles, should finish it. True, the beginnings had been feeble, and many were inclined to "despise the day of small things," but the structure should surely rise. Every mountain of difficulty should be leveled that reared itself in op-

position to this glorious result; and he should bring forth the headstone to crown the finished work amid jubilant cries from the congregated people of "Grace, grace unto it!" Not by human might or power would the difficulties vanish and the work be achieved, but by the omnipotent Spirit of Jehovah.

##### III Expository

1. **The angel.** — Throughout this series of visions a special angelic messenger appears to have been sent to the prophet to act as interpreter; this messenger is not to be identified with "the angel of the Lord" mentioned in chap. 1:11, 12; 3:16. **Waked me** — possibly from actual sleep; probably from prolonged contemplation of the preceding vision.

2. **Behold a candlestick** — symbolizing the temple or the Jewish Church as the bearer of spiritual light amid the darkness of heathenism. Similar imagery is used in the New Testament, particularly in Rev. 1:20, where the seven candlesticks are declared to be the seven churches of Asia. **Gold** — intimating the excellence and purity of the doctrines and precepts of the church. **Bowl** — the reservoir for the oil. **Seven lamps** — fashioned, probably, after the pattern of the candlestick in the temple in general appearance, and yet differing from that in some respects (see Exod. 25:31-37). **Seven pipes to the seven lamps** (R. V., "seven pipes to each of the lamps") — this would make forty-nine supply pipes. Upon the top thereof. — The lamps were probably placed on the tops of branches from the central stick, and about on a line with the bottom of the reservoir.

The church is a golden light-bearer, and therefore at once precious and luminous. All the true and pure light the ancient world enjoyed streamed out from the candlestick which God set up in His chosen people (Chambers).

3. **Two olive trees.** — The candlestick was flanked on either side by olive trees, which (see verse 12) were connected with the reservoir by golden pipes, and thus constituted a living well of oil for the supply of the lamps. The trees thus became the means, or vehicle, for feeding the lamps, and are emblematic of the supply of grace to the church through the appointed channels. "All my springs are in Thee." What are these? — referring to the different objects that composed the vision. **My lord.** — The prophet recognizes the superior dignity and wisdom of the angel (Rev. 22:8).

6. **The word of the Lord unto Zerubbabel.** — It may properly be inferred that this Jewish prince and leader was plunged into despondency at this time by reason of the greatness of the work committed to his charge, the magnitude of its difficulties, the strength of opposition organized against him, and the inadequacy of his resources. He was now in Jerusalem, and the great altar had been erected, and the foundations of the temple laid; but at this point the work had ceased because of the opposition of the "adversaries." Not by might, etc. — This oft-quoted text contains the very secret of all true religious effectiveness. It needed to be taught to Zerubbabel, for he seems to have carried forward the work thus far by the force of his own will, and to have yielded finally to depression. At this disheartening moment he was taught the relation between human and divine working; the inadequacy of the former, the adequacy of the latter; and the necessity of faith in the omnipotent Spirit of God. "The whole history of this work, as recorded in the books of Ezra and Nehemiah, is a complete verification of this text." No

truth should be more deeply ingrained in all our plans of usefulness than that which this text embodies.

God uses human instruments, but when they effect their aim the power comes from above. The church is helpless if forsaken of the Spirit of God. Whether in individual conversions, or in mighty movements among races and nations, the effect is due to a divine and supernatural cause (Chambers). — Christian souls and religious institutions correspond to the lamps and to the machinery which supplies them; but the living fountain of oil is of the Lord alone by His Spirit. This is the precious doctrine of the New Testament as well as of the Old. Paul loved to say, "Man may labor, God alone giveth the increase" (1 Cor. 3:5-9) (Cowles).

7. **Who art thou, O great mountain?** — "This exclamation gives great vividness to the sentiment; and this is still further increased by the concise force of the appended command: 'Into a plain!' It is a figure of the colossal difficulties which rose mountain high at the continuation of the building of the temple." **The headstone** — top stone, indicating completeness. **Grace, grace unto it!** — The joyful people shall invoke benedictions on it.

8, 9. **His hands shall also finish it.** — There is no imagery here. The prediction is clear and unmistakable. **Thou shalt know, etc.** — God's word and God's glory and God's prophet would all be vindicated by the completion of the temple.

10. **Who hath despised the day of small things?** — The resources of the Jews were at their minimum, the contempt of their enemies at its maximum. The surrounding tribes despised "the feeble beginnings" of an altar erected by a mere handful of exiles on the site of Solomon's proud temple, amid the ruins of a city which as yet had no walls to protect it. But they in time learned the lesson which all such "despisers" learn, that however uncertain the beginning of a righteous enterprise, its success is certain with the co-operation of the Divine Spirit. **With those seven, etc.** — The Revisers render: "Even those seven, which are the eyes of the Lord; they run to and fro through the whole earth." See the preceding chapter where it states, "Upon one stone are seven eyes." Says Dr. Cowles: "Let the disheartened dismiss their despondency when they see the plumb-line in the hands of Zerubbabel for laying out this temple work, and especially when they consider that the perfect eye of the All-seeing One is upon him, and that His universal, almighty agency guarantees the execution of this work." The number "seven" is used in the Scripture nearly 400 times; it indicates perfection.

And who were represented by the olive trees, whose unceasing ministrations kept the reservoir always at the full and lamps ever burning? the prophet asked. These, was the reply, "are the two anointed ones that stand by the Lord of the whole earth" — the anointed priest and leader, Jeshua and Zerubbabel, who are "the planting of the Lord, and glorious," who stand as the anointed ministers and channels of His grace, by whose devotion and faithfulness the

## Get Rid of Scrofula

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes.

It is a very active evil, making havoc of the whole system.

## Hood's Sarsaparilla

Eradicates it, cures all its manifestations, and builds up the whole system.

Accept no substitute.



candlestick (symbolizing the temple, or the church) stands as a light to the world (W. O. H.).

#### IV Illustrative

1. It is the office, and it is the power, of what is called "the Holy Ghost," to bring to bear upon a man such a divine impulse, such a stimulating force, as that he can carry his mind from day to day under the influence of the mind of God, so that he shall be competent to his own control. It is not that he has a new faculty put into him; it is that God impletes him with such a stimulus that he is able to perform things under the divine influence which of himself — of his own motive power — he is not able to perform.

2. The man that can speak to the shaking hearts and the faltering souls of his own generation must be a man who knows his own heart and soul, who has been troubled by the same difficulties that are troubling other men. A man who has fought out his own battle with life's enigmas, has faced the darkness and reached God's light through it. That is the man who is in sympathetic touch with the doubting, failing, faltering men that are round about him. Therefore we must interpret a prophet in that fashion. We must never think of a prophet as mechanically inspired, as not feeling the doubts he grapples with, as not tempted by the sins he denounces, as not knowing himself the depression and despair he battles against. He is a man of like passions with other men, tempted as they are, but by God's Spirit made victorious, triumphant over dangers, obstacles, and difficulties; and so, out of his own experience, armed by a faith won by himself in actual conflict, he can fight God's battles and become the leader of men. Now if you take the prophecy of Zechariah, and try to feel for yourself just what the heart of his age needed to feel, you will find that each of these visions that flashed in upon his soul is simply the divine triumph over a great doubt, or a great despair, or a painful, paralyzing question (Prof. W. G. Elmelle).

3. Everything great, and good, and powerful among men is the result of common, simple things multiplied by spiritual forces. A tree is the product of a few common elements multiplied by the forces of life, of chemistry, of light. A garden is a common field multiplied by skill, energy, taste. A saint is a common man multiplied by the Spirit of God, by self denial, consecration, piety. The electric wire that moves our cars, lights our houses, conducts our messages, is a common wire multiplied by electricity (Peloubet).

#### Answering the Roll-Call

THE New Orleans Hospital was crowded with patients, but the doctor of the men's medical ward was never too busy to manifest a human interest in the poor fellows under his care. As he bent over one led his face took on the look of defeat which his nurses knew was the end of hope. His skill could do no more.

He spoke to the patient: "My boy, I'm afraid you haven't long to stay here. Can I do anything for you? Would you like to talk with a minister?"

The sufferer's words came with difficulty as he said, "No, sir; but if you would put your hand under my pillow you'll find a Prayer-Book there. It was given me at a mission in Boston five years ago. It has done me more good than anything else ever did. Will you find the Creed in that book, and read it out to me? It seems to hearten me up even better than the prayers. It is an uplifting thing, that Creed. I want to say it with you, if I can. It is a little like answering to roll-call, it seems to me.



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Anyway, it takes away the fear of death, and makes me willing to try another life, with the hope that I'll make a better job of it than I have of this one."

The doctor began the Creed, and the weak voice joined his, and the familiar phrases fell slowly from their lips: "I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ His only Son our Lord. . . . Was crucified, dead, and buried. . . . The third day He rose again from the dead" — and with that great word the feeble voice ceased, and the spirit went its way bravely into the darkness. — *Youth's Companion*.

#### Bancroft Rest Home

The Woman's Home Missionary Society pledges life support to deaconesses who have given a minimum of eight years of efficient, consecutive service as deaconesses under its auspices. The labor is arduous and entails heavy pressure upon both body and mind. Many deaconesses have literally given up all to follow Jesus in this unsalaried and blessed service. The church can do no less than care for them when it becomes necessary at the Master's call to "come apart and rest awhile."

Of the several Rest Homes which have been opened in different parts of the country, only

Bancroft Rest Home, at Ocean Grove, N. J., is so well located and so comfortably equipped as to provide a cheerful and pleasant resting place at all seasons of the year for missionaries, or deaconesses temporarily or permanently disabled. It is presided over by a former missionary of the Society, who has a sister's heart, of love for every Christian work and worker.

A debt not large, but still depressing, burdens this House of Rest, which should be speedily lifted. A small appropriation from each of many Conference Societies for a few years would clear it away.

Bancroft Rest Home should be more generally recognized as the permanent Rest Home of the Society, and should receive the loving and hearty endorsement of the Conference Societies, as well as their yearly gift toward its support. That this need may be urged, the board of management for Bancroft Rest Home ask co-operation, and are sending Miss Mosher, the superintendent, to Indianapolis to present this worthy cause to the Society.

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## OUR BOOK TABLE

THE HEBREW PROPHET. By Loring W. Batten, S. T. D. The Macmillan Co.: New York. Price, \$1.50.

We should not know where to look for a better discussion of this very important subject than Dr. Batten, for some time professor of the Old Testament languages and literature in the Philadelphia Divinity School, has given us in this carefully considered book. It gives abundant evidence of the large amount of labor that must have been put upon it, and is written throughout with that judicious mixture of conservatism and radicalism which is so refreshing and altogether too rare. He is by no means an iconoclast, neither is he a fossil. He says in his preface: "I have followed the principle that the statements of the Bible are to be accepted, certainly until we see convincing reasons to the contrary." His mind is fully open to reason on this point, as that of many is not, but he shows no anxiety to convict the Scripture of falsity. The whole theme is admirably laid out, under such headings as: "The Sons of the Prophets," "The Prophet's Call," "The Prophet's Credentials," "The Writings of the Prophets," "The Prophet's Relation to the State," "The Prophet's Relation to the Church," "The Prophet's Vision." He says: "The prophet was the man who had eyes to see and ears to hear. For every such person there is a world undreamed of by duller souls." "The people looked upon the prophets as men possessed of superhuman powers, and especially of superhuman knowledge, and it was ability to know the otherwise unknowable which gave them their position in the nation." At the same time they were undoubtedly teachers of righteousness, having it for a large part of their function to declare to the people the will of God. He holds that there was constant development and progress in the prophetic office, the later prophets knowing the mind of God much more fully than the earlier ones, living in a more enlightened age, having more direct spiritual vision.

THE REVIVAL: A Symposium. Compiled and Edited by Rev. J. H. MacDonald. Jennings & Graham: Cincinnati. Price, 75 cents, net.

Seven addresses by strong men, delivered before the Chicago Preachers' Meeting some months ago, are here brought together in a book. They are certain to do good. Four of the seven are especially noticeable for their freshness and suggestiveness: "The Minister as a Soul-Winner," by Bishop McDowell; "Personal Evangelism," by Rev. E. B. Crawford; "The Human and Divine Elements in a Revival," by Rev. J. H. MacDonald; and "New Paths through an Old Forest," by Rev. P. H. Swift. It would be easy to quote many bright, helpful things from these papers. We find them all characterized by eminent good sense as well as deep earnestness of spirit. We are especially glad to see in the excellent essay of the editor a protest against the clap trap methods that in too many instances have outraged good taste and disgusted intelligent people, and a plea that personality should be respected, not ruthlessly invaded even in revivals, and that no attempt should be made to get folks into traps to their great embarrassment and permanent alienation. The fact that God can always be depended on to do His best to redeem the world is also rightly emphasized, and that human free-will has full power to resist any and every influence, human or divine, so that failure need not necessarily be either God's fault or our fault. He does not need to be waited for, but waited on, and the desired baptism sought by prayer must be for ourselves

rather than for some one else. "A revival is not a miraculous interposition of divine energy." "Changed conditions demand some new paths for the old power in which we glory." New methods are loudly called for, but no genius has yet arisen to show us just the best steps to take for the accomplishment of what so many desire—a wide-sweeping, deep-ploughing revival of genuine religion.

SOUL WINNING. A Problem and Its Solution. By Philella P. Carroll, Ph. D. With an Introduction by Bishop Charles H. Fowler, LL. D. Eaton & Mains: New York. Price, 50 cents.

Dr. Carroll's firm conviction is that it is possible for every pastor to do as he has done and see conversions every week under his ministry as the result of hand-to-hand work in personal interviews, whether there be any revival, so-called, or not. We have our doubts about this. The conditions of the field and the natural endowments of the worker certainly count for something. And if this is his solution of the problem, we fear it will not be found universally applicable. Yet, of course, there is much in it, and the suggestion is stimulating. The author gives many illustrative incidents of conversations with the unconverted in his own experience very much in the manner of Dr. I. S. Spencer's "Pastor's Sketches." He holds that the success of such interviews hinges upon two things, namely, a personal commitment to a belief in God's Word and a willingness to take the steps when the way is made plain. The steps leading to Christ, he says, are four: 1. Conviction; 2. Contrition. 3. Conversion. 4. Confession. The importance of taking these steps now must be emphasized, and passages to prove their necessity must be shown from the Bible in hand. With this system the author has had great success, and he, very naturally, properly commends it to others. Whether all others could work it as well he does, or work it at all in all situations, is another question.

HEIMWEH. By John Luther Long. Illustrated. The Macmillan Co.: New York. Price, \$1.50.

There are six other stories in the collection besides the one that gives its title to the book. They are all quite peculiar, and some are very touching. The dedication will afford an inkling of the author's spirit and style and purpose. It reads: "Whether you be sick with longing for these squalid homes on earth where love is never sure—or for those splendid mansions in our Father's house where it waits always—these are for you."

TELLING BIBLE STORIES. By Louise Seymour Houghton. With an Introduction by Rev. T. T. Munger, D. D. Charles Scribner's Sons: New York. Price, \$1.25, net.

The dedication is to "Frank K. Sanders, D. D., to whom of all my latter teachers I owe most." This and Dr. Munger's words fully indicate the standpoint of the book. It is an endeavor (the first so far as we know) to show, by precept and example, how Bible stories should be told to children by those who take the modern view of the Scriptures and do not wish the immature mind to be filled with notions which they will have to get rid of painfully and perilously as soon as they come to study the subject in the light of scientific research. It is for mothers of the new age who sympathize with the new thought and yet want their children to get all the good there is in the old stories.

ROSE O' THE RIVER. By Kate Douglas Wiggin. Houghton, Mifflin & Company: Boston. Price, \$1.25.

This love story of the Saco Valley deals with much the same kind of Maine village life as formed the background of "Rebecca." It is an idyl of simple country life, and like "Rebecca" does not rely on

the plot for its attraction. Rose Wiley, the heroine, is the village belle, and her courtships and final winning sum up the story. Her grandfather, "Old Kennebec," will be found a most appealing character—one of the urthrifty, down-east Yankees who is much more ready with reminiscence and advice than with a helping hand. Incidentally Mrs. Wiggin gives some vivid pictures of logging and jam breaking on the Saco. The book has all the brightness and humor which have won Mrs. Wiggin so many readers. The volume has ten full-page illustrations in colors, an attractive cover, and a decorative jacket with colored portrait of the heroine.

THE APPROVED SELECTIONS FOR SUPPLEMENTARY READING AND MEMORIZING in the Schools of New York, Philadelphia, Chicago, and Other Cities. First Year. By Melvin Hix, Hinds, Noble & Eldredge: New York. Price, 25 cents.

Heretofore the pieces required for any grade have been scattered through a large number of volumes, and much inconvenience to teachers and scholars has resulted. Mr. Hix has arranged the pieces by grades, and brought each grade under one cover, which is a great gain. There will be eight books in the series, of which this is the first.

THE BOY CRAFTSMAN. Practical and Profitable Ideas for a Boy's Leisure Hours. By A. Neely Hall. Illustrated with many diagrams and working drawings. Lee & Shepard: Boston. Price, \$2.

This is a very comprehensive guide to the exercise of mechanical ingenuity, handsome and well illustrated, as well as practical. Every real boy wishes to design and make things, but the questions of materials and tools are often hard to get around. Nearly all books on the subject call for a greater outlay of money than is within the means of many boys, or their parents wish to expend in such ways. This book is the very best yet offered for its large number of practical and profitable ideas. A number of chapters give suggestions for carrying on a small business that will bring a boy in money with which to buy tools and materials necessary for making apparatus and articles described in other chapters, while the ideas are so practical that many an industrious boy can

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**A PROPOSAL UNDER DIFFICULTIES.** By John Kendrick Bangs. Harper & Brothers: New York. Price, 50 cents, net.

A trifling skit or magazine article in Mr. Bangs' well-known style of burlesque, well adapted to amateur theatricals, for which it appears designed.

**LITTLE MOTHER AND GEORGIE.** By Gertrude Smith. Illustrated. Harper & Brothers: New York. Price, \$1.50, net.

A book for children, in large print, and with handsome colored pictures. A dozen stories in which Grandpa and the children and Little Mother figure very entertainingly.

**THE PASSION FOR SOULS.** By J. H. Jowett, M. A. F. H. Revell Co.: New York. Price, 50 cents, net.

Seven excellent short sermons or homilies are put together under this general caption. Their several topics are: "The Disciple's Theme," "Sacrifice," "Tenderness," "Compassion," "Rest," "Vision," and "Watching for Souls." A careful reading of these discourses would certainly be likely to intensify one's passion for souls.

**THE ROCK-A-BYE BOOK, AND A BAG OF DREAMS.** Children's Lyrics, by William Sinclair Lord. F. H. Revell Co.: New York. Price, 50 cents, net.

Children will like these simple rhymes, and even grown folks will rather enjoy reading some of them. The topics are: "Sleep," "Little Two Years-Old," "The Naughty Boy," "When it Rains," "Stumble Joe," "Suppose," and some thirty more of similar sort. The book has a pretty cover of blue and gold and white.

**A SKY PANORAMA.** By Emma C. Dulaney. Richard G. Badger: Boston. Price, 80 cents.

A trifling story, put in jingling rhyme, relating how a grandmother entertained some children by telling them what the clouds looked like, and imagining all sorts of pictures there.

**WHEN GRANDMAMMA WAS FOURTEEN.** By Marion Harland. Lotthrop Publishing Co.: Boston. Price, \$1.25.

Mrs. Mary Virginia Terhune, who has so long been better known as "Marion Harland," some time since wrote a delightful biographical story of a little Virginia maid long "before the war," with the quaint and pleasing title, "When Grandmamma was New." Of course the little maid was herself, and the stories were those told to her own grandchildren. These have been continued under the title, "When Grandmamma was Fourteen," and through the eyes of fourteen-year old Molly Burwell the reader sees much that is quaint, amusing and pathetic in Richmond as it was before the war, and the story has the charm of

### Cancer of the Breast

So many people are dying of this terrible disease. The disease is increasing with wonderful rapidity. Mrs. B. F. Southard, of Buffalo, Mo., has recently recovered from a most advanced stage of this disease by the Oil treatment of Dr. Bye, of Kansas City, Mo. Mrs. Nancy F. Billings, of West Bridgewater, Mass., was cured by home treatment. Persons afflicted should write Dr. Bye for 112 page illustrated book on the treatment of cancer in its various forms. Address Dr. Bye, Kansas City, Mo.



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manner and rich humanity which are characteristic of Marion Harland.

### Magazines

— The *International Journal of Ethics*, for October, treats of "The Intellectual Influence of Women," "Greek Thought-Movements," "Sin and Sacrifice," "The Development of Ethical Sentiment in the Child," and "The Ethics of Corporal Punishment." The last-named article is by Henry S. Salt, of the London Humanitarian League. His opinion is: "Corporal punishment is an outrage on what should above all things be held sacred, the supremacy of the human mind and the dignity of the human body." He calls it "the most barbarous, because the grossest and most sensual form of physical violence," and declares it "must be uprooted and abandoned before any true measure of civilization can be attained." (*International Journal of Ethics*: 1415 Locust St., Philadelphia.)

— The *October International Quarterly* has eleven solid articles, beginning with "Public Ownership in New York," and ending with "The Mythologies of the Indians." One of the most timely is on "The Next Step in Life Insurance," by Ernest Howard. He easily shows that life insurance now costs far too much, the business being conducted with inexcusable wastefulness and extravagance. He advocates, as Mr. Lawson does, that the Government should take it over, preferably that one or more of the States should go into the business of life insurance on its own account. The percentage of expense to income in life insurance is now more than sixteen times what it is in savings banks. This is nothing less than criminal. (Fox, Duffield & Company: New York.)

— The *Arena* for October contains "The Conservation of Monopoly," by John Moody; "American Doctrine of Shipping Rights," by Wm. W. Bates; "Colorado's Economic Struggle," by Hon. J. Warner Mills; and, by the editor, B. O. Flower, "Floyd Campbell, a Knight of Municipal Honor." (Albert Brandt: 5 Park Square, Boston.)

— *Donahoe's* for October presents contributions on "President Roosevelt at the Wyoming Monument," "The Preaching of St. Francis of Assisi," "Convent Life in Africa," "The Late Hon. Patrick A. Collins," with stories and poems. (*Donahoe's Magazine Company*: Boston.)

— The October number of the *Garden Magazine* has to do mainly with "Fall Planting," which is treated in various divisions and developments by expert hands. (Doubleday, Page & Co.: New York.)

— *Country Life in America* has this month a double house-building number, with nearly

fifty pages of amply illustrated descriptions and details on this important theme. For any one specially interested in this subject — and multitudes must be — this periodical is a wonderful boon. This month's issue is 50 cents. (Doubleday, Page & Co.: New York.)

— "Convention Pictures" abound in the *October Photo Era* — the photographic convention in Boston last summer being the "convention" referred to. A fine portrait of the editor, Mr. Thomas Harrison Cummings, by Frank R. Barrows, is given, and also one of Bertha Cushing Child, the contralto singer, and daughter of Rev. J. R. Cushing. The bit of willow-bordered winter road, by Frederick A. Frizell, is a gem. The contributions this month treat such subjects as: "On the Trimming of Photographic Prints," "Street Views" (tenth paper in the series on "Principles of Photography Briefly Stated"), "Stand Development," "What the Microscope Sees in the Print." (*Photo Era* Publishing Company: 170 Summer St., Boston.)

— The *October Homiletic Review* opens with a fine article by Dr. Charles F. Aked, of Liverpool, on "The Influence of Browning on the Religious Thought of our Time," speaking of it in the highest possible vein as altogether magnificent. There are two important interviews reported — one with Dr. Theodore L. Cayler, and one with Dr. Robert Collyer — on "Preachers and Preaching." The latter says: "Beecher was the greatest preacher in his lifetime on the planet." (Funk & Wagnalls Co.: New York.)

— The *American Monthly Review of Reviews* for October pays full attention to the "Treaty of Portsmouth" and its reception both in Russia and Japan, and treats, also, such live topics as "American Life Insurance," "Mexican Water Power Development," "The Future of British India," "President Diaz on Trans-continental Trade," etc. (*Review of Reviews Co.*: New York.)

— *Current Literature* for October reviews, in its usual able and interesting way, Science and Discovery, Literature and Art, Religion and Ethics, Music and the Drama, etc. (*Current Literature Company*: New York.)

### An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1052 Race St., Philadelphia, naming this paper.

## EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

## Boston Circuit

A RARE treat was enjoyed by the Epworthians of the Boston Circuit and their friends at First Church, Oct. 12, when Rev. W. A. Quayle, D. D., of Chicago, gave an address of peculiar interest and power, taking for his theme, "Faust." The church was filled with a representative audience. Mr. G. W. Taylor, president of the circuit, led in the singing of two hymns and introduced the pastor of First Church, Rev. Franklin Hamilton, Ph. D., who presided. Music was furnished by the choir of St. John's Church, South Boston; two anthems were delightfully sung, and Mrs. Everett sang a solo. The Scriptures were read by Rev. C. H. Stackpole, and prayer was offered by Rev. G. F. Durgin. In introducing the speaker, Dr. Hamilton said: "I am sure no man comes to us from the West better equipped in spirit and intellectual outlook to associate with Eastern men than does the speaker of this hour." Dr. Quayle at once captured all hearts; he delighted, entertained, instructed and impressed the assembly with his wit and wisdom. Many Epworthians will hold in reserve a glad welcome for his next visit.

The Juniors at Maplewood recently gave a reception to their parents, in the church vestry, which was very prettily decorated with wild flowers and American flags by Joseph Gardner, Horace Moore, Annie Henneberry and Malina Solomon. The receiving party consisted of the pastor, Rev. Alfred Woods, the superintendent, Mr. Fred H. Towns, and Miss Martha Bennett. The ushers were the Misses Gertrude Bennett, Elsie Gardner and Edith Sandford. An excellent program included music, readings and refreshments. The attendance was 55 children and 30 parents.

On Wednesday evening, Oct. 13, Prof. H. S. Cowell, president of Cushing Academy, gave a talk on "A Sunday in London," to the Epworthians at Ashburnham.

The Worcester Circuit held its fall meeting, Oct. 2, at Charlton City. Rev. Leo A. Nies gave an inspiring and helpful address.

The magnitude of the young people's Christian work in Northern India is shown by the announcement of a joint convention of the Sunday-schools and Christian Endeavor and young people's societies of the united provinces, which is appointed for the last week in October at Cawnpore. The delegates represent some 90,000 Sunday-school scholars of nine denominations, 11,000 members of the Epworth League, and about 3,000 members of the Christian Endeavor Society. The whole program bears upon the subject of revivals. Rev. B. T. Badley is the secretary of the organization.

## An Entertainment Program

A unique entertainment, styled "An Evening with the Orientals," was recently given at the Upton Church by the King's Herald and the Epworth League Study Class. Attractive and artistic posters, designed by the children, created a great interest among the young people of the town. The vestry was elaborately trimmed with Japanese cherry blossoms, chrysanthemums, lanterns and evergreen. The platform and the front of the room was transformed into a Japanese cherry garden

and quaint little house, where a ceremonial tea was given by three young ladies. The entertainment was a great living picture. As Miss Louise Wood told an original story of a dream visit to the Orient, the little folks, appearing and disappearing from different places of concealment, gave life-like illustrations of Oriental scenes: The audience saw the little Hindu widows in costume; a Chinese bride, brilliantly robed, passed through in her sedan chair; the Korean women washed for them; the jirikisha man passed by, drawing in his queer conveyance a gay little maid from Japan; the African slave boy trudged wearily along, barefooted and sad; the Filipino girl sang; and the Arab prayed in his desert. The unique costumes and the really fine work of the children were generously applauded by an audience that packed the vestry to the doors. No admission fee was asked, merely a collection taken, which, with the mite-box opening, netted over \$35. The entertainment was in charge of the pastor's wife, Mrs. Ernest Lyman Mills.

The Epworth Herald thus comments on the proposition made on this page for "A Field Secretary for New England:"

"We are in cordial sympathy with any and every project that will make for a larger measure of successful activity among the young people of our church. This plan may work toward that greatly-to-be-desired result. We believe it will. At any rate, it is worth trying. The experiment may uncover a new and untried force in League work. It increases the machinery, but if it produces adequate results, there can be no reasonable objection to that. We need machinery that does work; and the junk pile is the place for such machinery as we have that does not yield the product justly demanded of it."

## PRAYER-MEETING TOPIC

## African Missions

Sunday, October 29

REV. MATTHIAS S. KAUFMAN, D. D.

## DAILY BIBLE READINGS.

Oct. 23. God judging Ethiopia. Ezek. 29: 8-16.  
Oct. 24. Sons of Ham. Gen. 10: 1, 6-19.  
Oct. 25. A noble African. Matt. 27: 32, 33.  
Oct. 26. An early African convert. Acts. 8: 26-40.  
Oct. 27. Ethiopia shall know Christ. Isa. 45: 14.  
Oct. 28. A prophecy about Ethiopia. Isa. 18: 1-7.  
Oct. 29. Topic - African Missions. Psa. 68: 31; Isa. 9: 2; 45: 14.

"Though a thousand fall, let Africa be redeemed." This brave exclamation of heroic self-sacrifice has been worth more to Africa than can be estimated. Melville B. Cox, who sounded forth this battle cry, was only thirty-three years of age, and had spent scarcely five months on African soil when death claimed him. He was the first missionary sent by our church to Liberia. A noble succession of gallant workers took up the work he inaugurated. It has been said: "This bright example of Christian heroism, his steadfastness of purpose, and his triumphant death, have been worth more to Christian missions than a lifetime of service could possibly have been." Surely God has strange ways of carrying forward His cause. Sometimes the digging of a grave puts new life into mission work.

## Disproportion

Study Africa. What an immense continent it is! It contains 12,000,000 square miles and supports a population estimated at 150,000,000. Only one Protestant mission-

ary to each 175,000 of its people! But the work is growing, with considerable encouragement. This vast continent "of history, of mystery, and of tragedy," has become a continent of immense opportunity, and is attracting more and more the attention and solicitude of Christian churches. Doubtless it is God's plan to have it redeemed and made glorious beyond present imagination.

## Our Tri field

1. Our first Methodist mission was started in Liberia in 1832. There can be little doubt that this herculean undertaking was prompted of God. Great indeed have been the struggles to keep the enterprise from sinking. But a brighter day has dawned on that mission. With a prosperous church in Monrovia, which not only supports itself, but contributes liberally toward our college in the same city; with an effective printing press; with three residing elders' districts, a membership of 8,000, and a resident Bishop, the outlook brightens.

2. In West Central Africa we have a Mission Conference. The apostolic Bishop, Wm. Taylor, started this work some twenty years ago. Bishop Hartzell has done much for its enlargement. Ours is the only Protestant Church occupying this great field, which increases our responsibility for its proper cultivation.

3. East Central Africa Mission Conference extends along the coast south of the equator, with centres at Umtali and Inhambane. An academy and a hospital aid mightily in impressing the natives with the advantages of our Gospel.

## Africa's Heroes

"The most heroic spirits in the world." This is the designation given those who have wrought for Africa's deliverance. After Bishop Hannington was martyred at Uganda, fifty men, chivalrous for the Cross, were eager to go to that perilous field. The brave Bishop knew he was to be slain, yet he kept singing, —

"Peace, perfect peace, the future all unknown,  
Jesus we know, and He is on the throne."

Mackay was another hero. He was one of eight who went to Africa at the same time. Soon all were dead but himself. Now comes his turn. Hear him: "Lord, if it please Thee to take me instead of the work I would do for Thee, what is that to me? Thy will be done." David Livingstone said: "People speak of the sacrifice I have made in spending so much of my life in Africa. It is no sacrifice; it is a privilege; I never made a sacrifice. We remember the great sacrifice He made who gave Himself for us." Let us take new interest in redeeming our brother in black — "God's image in ebony."

Norwich, Conn.

## A HILL TALE

A Blunt old Colorado Miner on Postum

A clergyman may be eloquent, may use the choicest language, dressing his earnest desire to help his fellowman in the most elevated, chaste and beautiful language, and yet not touch the hearts of his hearers. Another man, having little education and no grace of speech whatsoever, may tell his message in the common, everyday vernacular he is used to, and the simple faith that glows within him carries quick conviction with it. Such a man writes from the towering peaks of Colorado, preaching of Postum:

"I had drank coffee all my life until it about killed me, when I concluded to try Postum, and in a short time I got relief from the terrible misery I suffered from coffee."

"When I drank coffee I bloated up so that I could not breathe at times; my nerves were so shaky that I could not hold myself still. But thanks to Postum I am all well now, and can say that I hope to remain so."

"I was very much disgusted with it the first time I tried it, but had it made stronger and boiled longer, till it tasted as good as good coffee."

No amount of rhetorical frills and literary polish could add to the convincing power of the old miner's testimony. Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for the famous little book, "The Road to Wellville."



## W. F. M. S.

## New England Branch Annual

The 36th annual meeting of the New England Branch of the Woman's Foreign Missionary Society opened its session in St. Mark's Church, Brookline, Oct. 11. On Monday evening and Tuesday morning meetings of all the Conference and district officers with the general officers were held. On Tuesday afternoon the executive board held its regular monthly meeting, and on Tuesday evening occurred the Young People's Rally, led by Miss Clara M. Cushman, the program including "Rapid Shots from the Firing Line," by Dr. Martha A. Sheldon, Miss Mabel C. Hartford, Miss Josephine O. Paine, and Miss Bertha E. Kneeland; "A New England Raising," conducted by Miss Mary A. Danforth, and musical selections.

Wednesday morning the efficient president, Mrs. John Legg, of Worcester, was in the chair, and Mrs. Mary Warren Ayars led the devotions. Dr. Dillon Bronson, pastor, voiced the cordial welcome of St. Mark's Church. Mrs. George R. Palmer, of South Portland, Me., responded in a happy manner. The usual committees, on enrollment, periodicals, introductions, nominations, press, and resolutions, were appointed. "A Look at the Home Field," embodied the annual report of the home secretary, Miss Clementina Butler. Miss Ada L. Cushman, the assistant corresponding secretary, reported our special work, showing a large increase in Bible women supported and an increase in gifts. The report of the treasurer, Mrs. B. T. Williston, was to many the most important number on the morning's program. It showed the total receipts from all sources to be \$44,219, and the total disbursements \$34,824.97. The singing of the doxology followed the reading and acceptance of this report. Miss Bertha A. Kneeland, of South America, gave a very convincing statement of the need of mission work in papal countries. The nominating committee recommended the election of the present board of officers, and the report was accepted. Mrs. Mary Warren Ayars reported the amount and character of literature distributed during the past year. Mrs. Dillon Bronson gave a very interesting account of her recent visit to India.

She was sure that any visitor who would spend a week with any of our missionaries would be convinced of the great value of their work. A roll call of missionaries supported by the New England Branch was responded to verbally by the five missionaries present, Miss Holt, the corresponding secretary, making the responses for the workers in the field. Rev. Mr. Moore of India pronounced the benediction.

The afternoon session opened with the communion service, conducted by Bishop Mallalien, assisted by local pastors. In her absence, Miss Clara M. Cushman read the report of Mrs. G. H. Packard, secretary of young people's work. A solo by Mr. Frederick P. Hastings was followed by the report of children's work, by the secretary, Mrs. G. F. Durgin. The total receipts—\$1,616.94—from this work are very encouraging. Our mother of missions, Mrs. William Butler, explained the meaning of the word "Jubilee," and told why the workers in India so greatly desired to observe it. The fiftieth year of mission work in India will bring this Jubilee on Dec. 8, 1906. Mrs. Butler gave very interesting reminiscences of her life in India, and urged that we have a large part in the Jubilee. Miss Elizabeth C. Northrup, editor of literature, gave an introduction to our new book, "Christus Liberator." The benediction was pronounced by Rev. F. C. Ames, of Nashua, N. H.

The anniversary exercises of the evening were opened with an impressive rendering of the "Agnus Dei" by Mrs. Bertha Cushing Child. Prayer was offered by Rev. Dr. C. F. Rice. Miss Mary E. Holt, corresponding secretary, then reviewed the work of the year, in "The Regions Beyond." Another solo by Mrs. Child, "The Day is Ended," was followed by an instructive address by Dr. Martha A. Sheldon, of Bhot, India, the subject being, "On the Border of Tibet." "Our Opportunity" was the subject of the closing address, by Miss Mary A. Danforth, New England Branch field secretary. The benediction was pronounced by Dr. G. S. Butters.

The morning session of Thursday opened with a devotional service led by Dr. W. F. Warren. Conference reports were called for and given. Mrs. Julia F. Small reported for the Depot of Supplies. The president, in a few well-chosen words, spoke in memory of Mrs. Nind, making a most feeling reference to her tragic death. A "Message from our Field Secretary," by Miss Mary A. Danforth, followed. Auxiliaries were urged to plan early for their speakers, advertise well, and then get the consecrated women of the church to pray for the meeting. After singing "How Firm a Foundation" Miss Juliette Smith led in prayer before the appropriations were recommended. Miss Pauline J. Walden moved that we authorize our corresponding secretary to appropriate \$42,000 for our regular work, and that we raise a thank-offering, as a memorial to dear Mrs. Butler, of not less than \$6,000. This vote was unanimously carried. Miss Josephine O. Paine plead for the needs of little Korea. Miss Louise Manning Hodgkins followed with a talk on "All the World." The singing of the "Glory Song" was followed by the noontide prayer, led by Mrs. E. S. Richards. Mrs. James P. Magee and Mrs. Thomas P. Richardson, who, in works abundant, have been so identified with the Branch, were introduced by Miss Clementina Butler. "The Northfield Conference" was reported by Mrs. Mary Warren Ayars. The benediction was pronounced by Rev. R. T. Fiewelling.

The afternoon devotional service was led by Miss P. J. Walden, after which the calling of the Conferences was resumed. Mrs. Anna Lohbiller Mason sang "Jerusalem," and later, "Angels Guard Thee." Miss Mabel C. Hartford spoke on "My China." Mrs. Strout reported for the secretaries' meetings, and presented recommendations which were adopted. It was voted that Miss M. A. Danforth be our field secretary for the coming year. An invitation from Bellows Falls, Vt., for the next annual meeting was given by Mrs. Donaldson, and accepted with thanks. An invitation from Trinity, Worcester, for the annual meeting in 1907 was accepted. Mrs. Ayars announced 19 new subscribers to the *Missionary Friend*, and \$140 taken at the literature table. The closing hour, led by Miss Clementina Butler, took the form of a farewell to Miss Bessie F. Crowell, our birthday missionary, who soon sails for India. After the adoption of the usual resolutions of thanks, reported by Mrs. Strout, the meeting adjourned.

MARY LAWRENCE MANN, Rec. Sec.

## THE CONFERENCES

## NEW ENGLAND CONFERENCE

## Springfield District

**North Dana.**—Happiness smiles on the parsonage. Arthur Francis, their first-born, makes glad the heart of pastor and wife. This young gentleman made his first pastoral call on Sept. 18. Perfect weather, perfect foliage, perfect contentment, in North Dana. Two hundred and fifty parsonages in the New England Conference send congratulations to Rev. and Mrs. Arthur Wright.

**Orange.**—Special days are the delight of this charge; they make much of each of their many specials. Rally Day was an event—178 in Sunday-school, 200 at morning service. At roll-call the aged responded as well as the youngest. One baby was present who saw the light of day last July. Those who are nearing the century line made glad the hearts of all by their attendance. The festivities were carried over into Monday, when the house was filled to overflowing, and a splendid musical entertainment was furnished by the Epworth League chorus—Samuel Waters, leader, Miss Clara Davis, violinist, Master Alexander Smith, vocalist, Miss Fanny Jeffries, elocutionist, and a male quartet, A. W. Chase, leader. In the midst of the festivities Mr. and Mrs. Alexander Witty were presented with a valuable silver cake basket. S. L. Underwood, the correspondent from this church, writes with the pen of a prophet respecting the fall and winter revival that is surely coming.

**Greenfield.**—Rev. A. H. Herriock is enjoying his pastorate at Greenfield, and the work is prosperous in all departments. The church voluntarily raised the salary \$200, making it \$1,200 and parsonage.

**Amherst.**—Rev. William M. Crawford is interesting the people of this college town with a series of practical sermons on the general topic: "After Death—What?" He has the following program for four Sunday evenings: "The Indelible Record Book—Memory," "The Final Judgment," "Hell," "Heaven."

**Chicopee.**—Rev. Walter A. Dunnett, the converted engineer, is conducting a series of revival services with Rev. C. Oscar Ford. The outlook is cheering.

**Trinity, Springfield.**—Rev. E. M. Antrim has been planning for his October campaign for months. He has secured most of his officiating as fellow-helpers in the revival meetings. He is preaching every night in the month, except Saturday. Good singing is aiding the enterprise. There are conversions at every meeting. Trinity is very happy over the results.

**Springfield, Asbury.**—Rev. Dr. Frank Stratton has been engaged for a two weeks' meeting. The pastor, with ministerial brethren as helpers, is grandly preparing the field for this veteran evangelist. Extra meetings are being held, and it is perfectly safe to prophesy success in the old mother church of Springfield Methodism.

**Holyoke Highlands.**—Rev. F. M. Estes, always ready to accept the new if it is seen to be good (and he has the rare faculty of detecting the gold amidst the dross) has established a flourishing Wesley Brotherhood. At a recent Sunday evening service the auditorium was filled with interested listeners. A splendid quadruple quartet, under the efficient leadership of Mr. John R. Parfitt, rendered excellent

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music, and Mr. Estes gave one of his searching sermons.

**Westfield.**—It was a grand Rally Day. The heart of the superintendent, W. S. Brigham, was made glad by seeing the mammoth vestry crowded. At the earnest request of the committee of arrangements the pastor wrote a story for the occasion. Mrs. Sample sang a beautiful solo in her accomplished manner. The opening social supper of the fall was given last Wednesday evening. Financial profits were a little more than \$66. For a fifteen-cent supper we submit that that was a pronounced success. Great credit is due the president of the Ladies' Parsonage Society, Mrs. E. T. Hildreth, and her efficient helpers.

The chicken-pie suppers, famous in this section, have begun. The people appreciate these wonderful spreads and attend in phenomenal numbers. I sometimes ask myself this question as I look on these crowds: "Is all this eating for the glory of the Lord?"

C. E. DAVIS.

#### Lynn District

**Malden, Centre Church.**—The Sunday-school of this church has recently secured the services of a deaconess, Miss Lou Passmore, and already the results of her work are showing in the awakening of new interest in Sunday-school work. Miss Passmore comes from St. James Church, Chicago, where she has done valuable service. The official board, by a unanimous vote, invites the New England Conference to hold its session of 1906 in Centre Church.

**Lynn, St. Luke's.**—Rev. E. D. Lane is having a successful year. Meetings are well attended, and interest in the work is on the increase. One conversion made the Sunday evening service of Oct. 1 of special interest. There have been six conversions since Conference.

**Beverly.**—The large increase in the employment of labor in this city is bringing in many new residents. Our church ought to have such of these as naturally belong to Methodism. If pastors elsewhere, members of whose parishes are moving to Beverly, will communicate with Rev. Charles H. Atkins, sending names and addresses, these people will be properly looked after. Rally Sunday was observed, Oct. 1. Three boys of about twelve years of age were baptised, 2 persons were received on probation, and 33 were taken into full membership. The Sunday-school hour was marked by a very large attendance, one of the largest collections ever taken, and great interest.

**East Boston Bethel.**—Oct. 8 was observed as Rally Sunday, with an attendance of 450. Pleasant exercises were given by the children. A young people's chorus furnished the music. Addresses were made by Rev. D. L. Martin and the pastor, Dr. L. B. Bates. This fall shows the finest opening for many years. There have been many removals, but other people come into the parish and church. Seventeen nationalities are represented in the Sunday-school. Dr. Bates is having a delightful and very useful pastorate.

**Medford, First Church.**—At the communion service, Oct. 1, the pastor, Rev. E. C. Bridgman, received 9 by letter, 6 from probation into full membership, and 2 on probation. This was Rally Day in the Sunday-school. The special exercises included an address by Mr. C. C. Hodges, superintendent of the Watertown school, on the topic, "Lessons from the Lives of Great Men." He illustrated with maps and charts. The attendance was 202; collection, \$6.45. Since the loss of the church edifice the

ociety is worshiping in Washington School Hall. On Oct. 8 the treasurer reported that \$350 were needed for the deficiency on current expenses. The pastor presented the call for money with proper blackboard illustration, and closed the day with an excess of \$25.

**Stoneham.**—A good, strong revival work is in progress at Stoneham, with all the conditions wholesome and healthy, and the results very gratifying. The meetings began under the lead of the Methodist pastor, Rev. N. B. Fisk, who had associated with him the pastors of the Baptist, Congregational, and Evangelical Churches. The four churches have worked together in delightful union. For one week the meetings were conducted by these pastors, with growing interest. Then Evangelist Ralph Gillam took charge. He has been assisted by the evangelist singer, L. W. Greenwood, and Miss Alice Leith. Good preaching, excellent singing, and quiet, earnest appeals have brought fully 75 to decide to begin the Christian life. Most of these are young people, not children; a few are in adult middle life. Of this number 40 signed their cards as Methodists. Wednesday, Oct. 11, was made a day of prayer through-



EVANGELIST RALPH GILLAM

out the entire village. Sixty-four stores agreed to close from 8 to 4.30 o'clock, and so advertised for several days. At 8 o'clock in the morning ten neighborhood prayer-meetings were held; at 10 the people gathered in the Methodist Church for a "good cheer service;" at 2 a ladies' prayer-meeting was held; at 8 Mr. Gillam preached on the "Love of God," when several persons signed the cards which were passed by the pastors, and a deep, devout impression was made. The evening service, like the other evening meetings, was largely attended. The work is a real revival, without any of the features of enthusiasm that formerly characterized such services. Beyond the numbers reported there have been a goodly number of others who have been interested, and many of the children have indicated their desire to be Christians. On Oct. 8, 11 of the Methodist Sunday-school made public confession of Christ. A noteworthy incident was the closing of several stores that were kept by Roman Catholics.

#### Cambridge District

**Somerville, Park Avenue.**—Oct. 1, Rev. J. F. Allen received 7 by letter and 8 from probation into full membership. The latter were members of a probationers' class taken by Mr. Allen's predecessor, Rev. A. P. Sharp, Ph. D.

**Saxonville.**—The King's Herald held a mite-box opening, Sept. 26, at the home of Mrs. C. C. Simpson. Ice cream and cake were served. Twenty-four new boxes were given out for the coming six months.

**Lowell, Worthen Street.**—On Sunday, Oct. 1, Rev. E. P. Herriek received 2 on probation and 2 into full membership.

**Ashburnham.**—Since the opening of the Conference year extensive improvements have been made about the parsonage. Five rooms and one of the stairways have been newly papered, the woodwork of three of the rooms has been newly painted, the plumbing of the bathroom has been repaired at an expense of \$42, the parsonage and barn have received two coats of paint at an expense of \$125, and one new carpet has been purchased. The total ex-

pense—about \$225—is paid, or covered by subscriptions. The new Hymnal has been introduced, and was used for the first time, Oct. 8. An interesting flower show and drill, was given in the vestry, Wednesday evening, Sept. 27, by the children of the primary and intermediate departments of the Sunday-school. Ice-cream and cake were served by the ladies of the church to a large and interested audience. Rev. E. W. Lutterman is planning to hold special meetings during November.

**West Chelmsford.**—A "harvest supper" was held in the vestry, Friday evening, Sept. 29. The room was beautifully decorated with the products of the fields and orchards. About one hundred people sat down to a bountiful supper, after which there was a discussion of the needed repairs on the church. A decision was reached to spend \$650. Immediately \$100 was pledged. There is now in hand \$550 for the work. The church will be reshingled, painted on the outside, redecorated, and carpeted anew. Rev. C. M. Merrill is having a successful first year.

**Somerville, Flint St.**—Rally Day was observed, Oct. 1. Thorough preparation had been made, urgent invitations sent to friends and parents, and the church beautifully decorated. The morning sermon by the pastor, Rev. H. P. Rankin, was on the topic, "Teaching for Eternity." Mr. W. H. Hawley, of Malden, gave a chalk-talk before the Sunday-school at noon on "How to Open a Door." The attendance was 205; the collection for missions, \$12. In the evening Principal Wadsworth, of the Pope School, gave an address on "The Responsibility of Parents in the Training of their Children." The evening service also had a fine musical program, including violin accompaniment. The audiences were large; the day was a great success. "An Autumn Carnival" is to be held four evenings of the second week in November under the auspices of the organizations of the church. The financial condition of the society was never better. The pastor receives his salary promptly and to date. The Ladies' Aid Society held their annual reunion and harvest supper, Oct. 5, with large attendance. Toasts were served on "Vacation Experiences."

**Hudson.**—The annual "Old Folks' Reception" was held Wednesday, Oct. 4, in the church parlors, which were very prettily decorated with flowers, autumn leaves, rugs and easy-chairs. Every person above sixty-five years of age in the community, regardless of church relations, was invited. Hacks were sent. A large number were present, among them Dr. David H. Ela, of whom the pastor writes: "What a benediction he is to the young pastor! He is always happy and cheerful, and is a great blessing to the church." Rev. John H. Mansfield and his wife, of Gleasondale, were

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also present, and the former made happy and well-chosen remarks. Another preacher of advanced years was Rev. Otis Jenkins, formerly a preacher in the New Hampshire Conference, who, at the age of 83, makes his home in this village, and is considered a great blessing to this church. The committee who arranged and served this happy occasion were Gen. W. H. Brigham, a member of ex-Governor Bates' staff, Messrs. A. H. Stow, F. T. Beede, Winthrop Bailey, Cyrus Brown, and their wives, Mr. E. S. Grant, Mrs. Herbert Stratton, Mrs. Charles Wheeler and Mrs. Lovejoy. The reception was a great success. The pastor, Rev. J. W. Stephan, says: "This was the most unique affair I have ever known in church work. It was the happiest day of my life." Music and speeches made a delightful program. The local paper published a two-column account, with the pictures of three of the veterans, Rev. Otis Jenkins, Benjamin Bryant, and George Fairbanks, each of whom is 83 years of age.

**Somerville, First Church.**—The special meetings, held Oct. 8-14, were splendidly sustained and very helpful to all the church. The chalk-talks to the children by Rev. John A. Bowler were greatly appreciated, the attendance increasing from 30 the first day to about 180 the last. Rally Day was observed last Sunday. Never before did this old church contain a more earnest and appreciative audience than that which filled the auditorium at both the morning service and the Sunday-school hour. The pastor, Rev. Dr. George Skene, preached a sermon appropriate to the day. The new Hymnal was introduced, and special music was finely rendered by the large chorus choir. At the Sunday-school rally, Rev. Dr. John D. Pickles spoke on the line of his new work with the earnestness which is characteristic of his public addresses. It was, altogether, a great day in this old church.

**Newton Lower Falls.**—This church publishes a neat and attractive folder card, with the list of committees and announcement of services. Pictures of the pretty church and of the pastor, Rev. J. R. Cushing, adorn the outside pages.

**Cambridge, Grace.**—Rally Day exercises, Oct. 1, were made especially interesting by a real sermon wrought out on the blackboard, artistically and beautifully, by Mr. Fred H. Towns, of the Maplewood Church, Malden.

**Woburn.**—On Rally Sunday, Rev. N. E. Richardson baptized 2, received 12 adults into full membership, and took 1 on probation. A Baraca Bible class has been organized. It will be given the use of the gymnasium one night each week, and is already gathering in the young men.

**Charlestown, Trinity.**—A successful Rally Day was observed, Oct. 8. The pastor, Rev. E. T. Curnick, D. D., preached in the morning on "The Bible under Fire," from the text, "The Scripture cannot be broken" (John 10:35). Dr. Curnick declared his welcome of deepest Bible study in the reverent spirit, and his opposition to positions taken by destructive critics, showing the fallacies and dangers of their methods. In the Sunday-school the successful effort of many of the teachers to get their scholars out was evident. Many visitors were present. Rev. J. A. Bowler gave a very interesting chalk-talk on "The Life of Daniel." A beautiful souvenir was given to each person present. The collection was the largest for a long time. The evening sermon was preached by Mr. Bowler, and the day closed with a fine evangelistic service. Dr. Curnick conducts a Bible study class of men and women, Sunday noons, and has a growing and live class.

#### Boston District

**Boston, Preachers' Meeting.**—Oct. 16, Rev. J. H. Trask conducted the devotions. The morning was given to the interests of the Woman's Foreign Missionary Society, addresses being made by Miss Mary A. Danforth, Dr. Martha Sheldon, Miss Mabel Hartford, Miss Bessie

Kneeland, Miss Clementina Butler, and Miss Ellen Stone. Next Monday morning, Dr. W. H. Meredith will speak on "England Revisited."

**Dorchester, Baker Memorial.**—The three weeks of "group meetings," in which the pastor, Rev. Arthur Page Sharp, Ph. D., has been assisted by Revs. L. A. Niles, J. P. Chadbourne and W. H. Powell, closed "in a real wave of glory." The best attendance was at the close; the last service saw four conversions. The converts are 19, all adults. There has been a deepening of the spirit, and while the special meetings are closed the work is continuing.

**Milford.**—This church is having prosperity along all lines. Four hundred people listened to the splendid lecture by Mr. Chas. J. Glidden on "Seeing the World from an Auto Car." Large congregations are in attendance upon the Sunday evening preaching services, which are always followed by well attended after-meetings, in which several have started in the Christian life. Harvest Sunday, Oct. 8, was a great occasion. The church was elaborately decorated with foliage, flowers, fruits and vegetables. Carriages were sent for the infirm aged, and the



next day they were presented with dainty baskets of fruit and flowers. Barrels of fruit and vegetables were sent to those who needed a little help. A generous collection was taken for the aged ministers. The accompanying picture of the harvest decorations and the pastor, Rev. Dr. T. C. Watkins, was made from a photograph taken by Mr. Ernest Bragg, son of Rev. S. A. Bragg, of the New England Conference, and treasurer of the church.

**Hyde Park.**—On Oct. 1, 12 were received by letter and 5 were taken into full membership from probation. The pastor, Rev. Alfred C. Sainner, is preaching a series of Sunday evening sermons, in the audience-room, on the general theme: "Portraits from Life." Among the topics are: "Captain Courage or Cowardice," "The Queen of the Home," "A Young Woman who Waited," "A Woman's Influence," "The Average Man," "The Model Man." The new steam-heating plant, with every possible improvement, just installed, cost \$2,000. The call for money was made, Oct. 8, and in twenty-five minutes the entire amount was subscribed.

On Sept. 19, in Hyde Park, at the home of her grandparents, Mr. and Mrs. George L. Stocking, Miss Ella Maria Porter was united in marriage with Mr. Walter F. Towns, also of Hyde Park, Rev. Dr. Kendig officiating. The four grandparents of the bride were present to enjoy the occasion. The aggregate ages of the four stretched beyond three hundred years. Mr. and Mrs. Towns will reside in Everett.

**West Roxbury, Wesley Memorial.**—At the October communion, 14 were received on probation, into full membership, and by letter. Among the last were Mr. H. L. Davis (son of Rev. C. E. Davis) and wife, who have recently settled in this part of the city. The order for the new church organ (for which Mr. Andrew Carnegie is to pay the last half) has been placed with the Estey Organ Company. It will be put in in November. The pastor, Rev. J. Frank Chase, announces an interesting series of sermons for the October Sunday evenings on "Manifestations in Miracles," and another for November on the topic: "If Paul should Return to Rome." A very successful fair, in the interest of the organ fund, has recently been held, netting \$800.

**Boston, Tremont St.**—The pastor, Rev. Dr. E. A. Blake, is preaching to large and interested congregations both morning and evening, and the work of this historic church is in a very encouraging condition. His Sunday evening sermon addresses, which began in October on the following subjects, are attracting favorable attention: "The Lollards," "Wyckliff and his Times," "The Waldenses," "Savonarola," "The Mystics," "Reformation under Henry VIII."

**Upton.**—Of Rev. E. L. Mills, the pastor of this church, Rev. Edwin Genge, of Dalton, writes: "Rev. E. L. Mills, of Upton, was engaged from Oct. 4 to 13 in a series of revival meetings at our church in Dalton (Troy Conference). Much was expected from Mr. Mills' visit, and the expectations were fully realized. As a preacher and evangelist he sustained the reputation won at Laurel Park Camp-meeting and elsewhere. His sermons were expositions of God's Word, impressive, convincing, argumentative and persuasive. In conducting the altar services and the after-meetings he showed that he was a disciple of the Master in that he had learned how to be a fisher of men. Souls were converted and many led to seek the highest experiences of the Christian life. The pastor and the members of the church are grateful for the service rendered and the results that follow. Mr. Mills has a warm place in the hearts of the people at Dalton."

**Charlton City.**—Improvements in the church property are still going on. The recent building of six new horse sheds at a cost of \$400 has been a great advantage. In September a new carpet was laid, the gift of Mr. Edward Akers, who has already given so much to this church. The death of Miss Sophronia Carpenter, one of the most faithful members, has been a great loss. She left by will \$200 to the church, \$400 to the Missionary Society for work in India, the same amount for work in Africa, and \$50 to the New England Conference W. F. M. S. Group meetings began here, Oct. 3, with a sermon of great power by Dr. A. B. Kendig. Several decisions to be Christians were made in the Sunday-school on Rally Day, Oct. 1. Rev. G. H. Rogers is pastor. G. F. D.

#### N. E. SOUTHERN CONFERENCE

**Brockton, Central Church.**—This church celebrates Rally Day, Oct. 22, which is also the anniversary of the dedication of their new church edifice. Oct. 1, 1 was received on probation and 5 into full membership. During the Fair the Parkin chapter of the Epworth League conducted a first-class restaurant. This is the only money-making affair held by the League during the year, usually netting about \$600. Prayer is offered each morning in the tent before the day's work is begun. Sept. 18, the pastor, Rev. J. S. Wadsworth and Mrs. Wadsworth, were greeted upon their return from the West by a surprise party in honor of the twentieth anniversary of their marriage. A purse of gold was presented to the fortunate couple. Mr. George Penniman read a beautiful address, narrating the life-story of Mr. and Mrs. Wadsworth. The pastor and his wife were assisted in the reception of guests by Mr. and Mrs. S. Manley Hayward and Mr. and Mrs. Grant D. Anthony. The ushers were Chester Parmenter, Norman Sampson, Arthur I. Loheld, and Wallace Dyer. Mr. B. T. Warner, president of the Epworth League, gave the address of welcome. Mrs. Nellie Packard, the chorister of the church, furnished music from the choir, assisted by a local orchestra. Mrs. Wadsworth is the daughter of Rev. W. F. Short, president of the Woman's College, Illinois. She is an ably ally of her husband. The church has had under Mr.

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#### Norwich District

**Vernon.**—Rev. S. F. Maine, who is on his first year in this place, finds the field to be a very pleasant one. The services are well attended, and a good interest is manifested along all lines of spiritual work. The board of trustees are very careful to keep the church property in a good state of repair. The Ladies' Aid Society is doing a splendid work. Last year they raised \$307, of which \$200 were used to pay off a mortgage on the parsonage. It has also provided wholesome social entertainments and has generously remembered the sick and aged. Mrs. G. N. Phelps is its efficient and enthusiastic president. The Epworth League is about to take up a course of Bible study, using as its text-book, "The Apostolic Church."

**Thompsonville.**—The officers and teachers of the Sunday-school gave a delightful reception a short time since in the chapel to the members and friends of the school. It was also made the occasion of welcoming back Mr. and Mrs. Henry K. Martin from their European trip, and others also who had just returned from their summer vacations. In the absence of Mrs. Coote, the superintendent, the pastor, Dr. James Coote, presided and gave the address of welcome in a very appropriate and somewhat humorous vein. Brief and interesting addresses were made by Mr. Henry W. King and Mr. Sidney Bushnell. Mr. Smith, the superintendent of the Sunday-school of the Endfield Congregational Church, was present and gave a very practical, suggestive and fraternal address. Mr. Horace Abbe gave appropriate readings on missions, and several musical selections were rendered. Light refreshments were served and a very pleasant evening was enjoyed by the large audience present. Rev. Hugh Reed, of Mittineague, Mass., occupied the pulpit in the morning of Oct. 8. In the evening Dr. Coote's subject was, "An Evil which I have Seen under the Sun."

**Pastoral Changes.**—Rev. J. F. Robertson, a supernumerary of the New York East Conference, has been secured as a supply for the church in Wapping. Rev. J. P. Hillerby has retired from the pastorate of the church at Eastford, and Rev. J. R. Miller will supply the pulpit in both Eastford and East Woodstock.

**Personal.**—Rev. Elijah F. Smith has been making his summer home on the Willimantic camp-ground. His many friends will be glad to know that his health is considerably improved. Mr. Smith is available as a supply for any of his brethren or churches. His address is Willimantic, Conn.

Rev. Frank E. Briggs, a local preacher who has rendered excellent service in the church at East Hartford, has just removed to Manchester. His pastor and the church greatly regret the fact of his departure.

**District Item.**—At the recent Preachers' Meeting held in Jewett City, a committee, consisting of Rev. Messrs. J. I. Bartholomew, J. H. Newland, and M. B. Kaufman, was elected to co-operate with a committee of laymen previously chosen to take steps toward the purchase of a district parsonage for the use of the presiding elder. It is earnestly hoped that they will succeed in this enterprise, which would reflect great credit upon the district and be greatly appreciated by the incumbent of that office.

**Ministerial Association.**—The Norwich District Ministerial Association held its autumnal meeting in Jewett City, Oct. 2 and 3. The general subject of the entire program was "Evangelism." On Monday afternoon, after devotional services and transaction of business, the first sub-topic considered was, "Evangelism in Mission-fields." This was conducted by Rev. T. J. Everett as an open parliament, in which he submitted to the Association the following five questions: 1. What use is made of the laity in the evangelism in mission fields? 2. Are other methods than preaching the Gospel proving helpful in the evangelism in mission-fields—as medical, educational, industrial? 3. Do the undertakings of missionaries call forth greater dependence on the immediate help of God than those of our home pastors? 4. Is there more self-sacrifice on the part of missionaries and their helpers in advancing the kingdom of God than on the part of home pastors

and churches? 5. What bearing have the lives of professing Christians on the evangelism in mission fields? Each of these questions was explained briefly by the conductor, and then discussed by the preachers with much vigor, enthusiasm and profit. "The Welsh Revival" was the subject of the next paper, by Rev. John Oldham.

On Tuesday morning, under the head of "Evangelism and the Church," Rev. F. C. Baker read a paper on "The Sunday-school, an Evangelistic Field;" Rev. J. E. Duxbury, on "The Epworth League, an Evangelistic School;" and Rev. C. T. Hatch, on "The Church, an Evangelistic Force." In the afternoon "Evangelism and the Pastor" was the general topic, at which time essays were presented on "The Religious Life of the Pastor," by Rev. W. P. Buck; "Truths Needing Emphasis," by Rev. S. M. Beale; "My Experience in Winning Souls," by Rev. M. T. Bralley. Rev. O. H. Green read the paper forwarded by Rev. W. T. Carter. Each of these essays was very carefully prepared, the subjects ably discussed, and well and intelligently read. The discussions that followed the reading were to the point, indicating that the preachers had been profoundly moved by what they had heard.

On Monday evening Rev. W. S. MacIntire preached on "Faith," and on Tuesday evening the sermon was given by Presiding Elder Bartholomew, using as his text 2 Cor. 5: 20. Both of these sermons were able, earnest, and powerful presentations of the great truths of the Gospel, and were followed by excellent altar services. Two Baptist preachers, Revs. E. W. Potter and J. W. Paine, of Jewett City, attended the services.

The Association requested the secretary, Rev. J. E. Duxbury, to communicate the sympathy of the preachers to Rev. G. E. Brightman, of Middletown, and the expression of their hope that he will speedily be restored to health. Rev. D. W. Howell, of Hartford, was introduced and represented the great Chautauqua reading course and its advantages. Rev. J. O. Dodge, one of our superannuated preachers, was present and addressed the meeting on the matter of his personal experience in the conduct of revivals attendant upon his early ministry. His brethren were glad to see and hear him again. The ladies of the church provided bountiful collations in the vestry for the preachers, where the social element was made to appear, greatly to the enjoyment of all. On Tuesday noon immediately after dinner the pastor of the church, Rev. C. H. Van Natter, assuming the role of toastmaster, announced the following toasts and names of preachers to respond: "The Country," Rev. Thomas Tryle; "The Church," Dr. J. I. Bartholomew; "The Home," Rev. Wm. J. Smith. This proved to be a very pleasant episode, which seemed to minister to the good feeling and enjoyment of all. Rev. M. T. Bralley, a former pastor, by request read a very interesting poem relating to Pastor Van Natter, and then in fitting words proceeded to present to him a gift which he greatly appreciated and received with thanks, and at once returned the compliment by presenting to Mr. Bralley, in behalf of former parishioners, a gift of even greater value than the former present in the felicitous language of which Mr. Van Natter is a master.

The usual resolutions of thanks were adopted, the preachers especially appreciating the courtesy of the popular pastor in anticipating and providing for every want. Presiding Elder Bartholomew is much enjoyed as a vigorous leader

in all that relates to the building up of the church and the conversion of sinners.

The Association will hold its next meeting in South Manchester. Twenty-nine preachers were present. It was, on the whole, a meeting of great spiritual power and profit, some of the pastors declaring that they had attended nothing equal to it in a career of forty years. From this mount of blessing the pastors returned to their fields of labor to work with their might to win men to God. X. Y. Z.

#### MAINE CONFERENCE

##### Augusta District

**North Anson Camp-meeting.**—Camp-meeting season and the camp-meetings of 1905 came and went in the same old way as their predecessors. Their records have been made in heaven and in the hearts of many persons, never to be effaced. Many of these camp-meetings have been reported in ZION'S HERALD. The last of these, it may be, but not the least to report to that paper, is North Anson. The unanimous verdict of those who knew best was: "Among the most delightful, interesting and profitable of all that were ever held on these grounds."

The forest itself is improving from year to year. It is a delight to spend a week in such a beautiful place. The weather for the week of Aug. 21-28 was almost ideal. The preaching from beginning to end was of the first order and timely. The children's meetings held each day at one o'clock were most interesting and fruitful seasons. The altar services and social work were productive of great results. The attendance during the week was not what we thought it ought to be, but the grain harvest had much to do with the keeping of the people at home. Even our president, Mr. Judson Packard, did not put in an appearance until the last of the week. He is a large and successful farmer in the suburbs of Skowhegan. We understand he carries his religion into his farming as well as to camp-meeting, and this is the kind we most miss on such occasions. Father French, however, was on hand. The years tell upon him physically. We noticed increasing feebleness, but his testimonies were full of pathos and power, and his interest in the work of North Anson was not diminished an iota.

The services opened on Monday evening with a sermon by Rev. Ralph Lowe, of Barre, Vt. Friday was devoted to the interests of the young people. A goodly number were present and listened to most eloquent and soul stirring addresses by Revs. E. H. Dunnack, of Augusta, F. A. Leitch, Skowhegan, and R. A. Colpitt, North Vassalboro. Mr. Lowe contributed very largely to the interests of the meeting, occupying the four o'clock hour with a series of very instructive lectures on the minor prophets.

There came on Sunday about the usual number. The crowd that gathered was quiet, respectful, reverential. Perfect order prevailed; and how could it be otherwise with such magnificent services? The music, under the direction of Rev. F. K. Beem, of North Anson, was excellent. Pres. W. F. Berry, of Kent's Hill, spoke for more than an hour on the subject of temperance. We have listened to the Doctor many times and with deep interest, but never did we hear him stir a congregation as he did on that Sunday morning. At the conclusion of this service the congregation unanimously voted to hold a similar service Sunday forenoon of next year. We expected Dr. E. M. Taylor to speak in the afternoon on missions, but he did not put in an appearance. We as-



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Makes the stove an ornament. Used in millions of homes. Made perfect by forty years' experience.

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sured the congregation that there was something serious that prevented his coming, and learned afterward that it was a hoarse cold. But Rev. F. A. Leitch proved himself a man for an emergency, and gave the people a rich and substantial feast. Miss Josephine Hayward, the Conference deaconess, with cheerful and ready hand, untiringly labored for the good of the large number of children present. Surely her one o'clock meetings will never be forgotten. We feel sure the society will want her next year.

We missed several of our last year's workers, but removal always affects the personnel of our camp-meetings. The preachers not already mentioned who were present and preached were as follows: Revs. R. N. Jocelyn, W. Canham, H. L. Nichols, H. Lapham, F. K. Norcross, A. S. Ladd and W. Scott. We wish we had space to give an outline of each of the sermons preached by these splendid men. Each one seemed to be the best in its turn; and each man seemed bent on doing the largest amount of good. The altar services were under the direction of Rev. F. A. Leitch. Rev. F. K. Beem managed the singing most efficiently. The trustees did their best in caring for the people and making the grounds attractive. Several important improvements have been made during the past year. Financially, they are all right.

The meetings were under the direction of Rev. E. H. Boynton, of East Maine Conference. He was unanimously elected for another year, but on account of distance from the grounds and pressing duties in other directions, he resigned, but will always cherish very precious memories of his experience with these delightful brethren and wish and pray for their success and the prosperity of North Anson Camp-meeting. E. H. B.

*New Sharon and Mercer.* — Rev. J. R. Remick is serving this charge for the fourth year, which is, in many respects, his best. There is prosperity all along the line — more interest than usual in the church and among the people in religious matters, good congregations on both parts of the charge, and his pulpit efforts and pastoral labors more satisfactory than in any year of his pastorate here. At New Sharon the salary is paid to date, and practically so at Mercer — nothing in arrears but what can be paid at most any time; and the prospect at present is very auspicious for a salvation year, which we honestly pray may come.

*Industry and Starks.* — Rev. J. F. Keith is on his second year, with considerable encouragement; but on a country charge with scattered people and a salary of only \$325 beside house to live in, it seems to us that much of the courage that comes to a preacher must be of home manufacture or grow out of one's own interest for the cause of Christ. We are sure Mr. Keith has much of this, for his courage is good for aggressive work. Two, a man and his wife, from another denomination, have recently united with our church at Industry, and will add strength financially and spiritually. Finances are in good shape upon the charge, and the pastor and wife are happy and making the best of conditions. They visit everybody on the charge, and the people enjoy them in their homes. May the good Lord send a shower of blessings upon this people!

*Wayne and North Leeds.* — Rev. Cyrus Purinton and wife came here last spring, and entered at once upon their duties. This charge, like many others, needs a breaking up by the gospel plow, and especially in the church. There are many professors of religion who have the form of godliness, but lack the power, and we are sorry to be obliged to say that this defect prevails to a large extent all over the district, but more so in some places than others. We had a good visit here recently, and enjoyed the services. At the love-feast on a beautiful morning, Oct. 1, there were five persons present, all aged.

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Returnable Samples mailed to earnest inquirers.



## Special Rates West and Northwest

Round-Trip Homeseekers' tickets on sale every Tuesday to Iowa, Minnesota, North and South Dakota, (east of the Missouri River) and on the first and third Tuesdays of each month to Wisconsin, Northern Michigan, Colorado, Nebraska, Wyoming and the Black Hills, from Chicago and the Central States.

**\$27<sup>65</sup>** Denver, Colorado Springs and Pueblo and return. First-class round-trip tickets on sale first and third Tuesday each month. Return limit 21 days. Also rate of \$47.20 daily, with return limit May 31, 1906.

**\$20<sup>25</sup>** Hot Springs, S. D., and return. \$22.65 Deadwood and Lead and return, first and third Tuesday each month.

## Colonist One-Way Tickets

On Sale Daily During October

**\$33<sup>00</sup>** Chicago to San Francisco, Sacramento, Los Angeles, Portland, Tacoma, Seattle, Vancouver, Victoria and other Pacific Coast Points.

**\$30<sup>50</sup>** To Spokane, Walla Walla, Huntington, Lewiston. \$31.30 to Boise City.

**\$30<sup>00</sup>** To Ogden and Salt Lake City.

Daily and personally conducted tours in through Pullman tourist sleeping cars via the

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Only \$7.00 double berth, Chicago to Pacific Coast. Choice of routes.

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NW620.

We give their names and ages: Luther Fillebrown, 79; Mrs. Fillebrown, 74; Julia True, 73; Julia Bishop, 70. Mrs. Maxim, 76. One can readily understand how much an awakening on religious lines is needed, when he remembers that not a young Christian or middle-aged person was at that love feast. In addition to the foregoing list of aged people, we will mention Peleg F. Pile, aged 92, the recording steward (an office he has held for forty years), who joined the church at the age of sixteen and expects to stay in it until translated; Cyrus Gould, 89; Julia Gould, 82; Mrs. E. Besse, 80; A. F. Swift, 80; Mary J. Norris, 73; Mr. Maxim, 77. What a list of heroes and heroines in one country church — enough to inspire any pastor and encourage every younger member of the church! May heaven's richest blessing rest on these dear old saints of earth, may the quickening power of God fall upon the entire membership of the church, and may the good shepherd of the flock see the desire of his heart, the salvation of souls!

*Livermore and Hartford.* — Rev. J. G. Palmer, with wife and seven children, came to this charge last spring. Happy is the pastor who has a good-sized congregation of his own, so that when it storms so hard that the people cannot get out to church he can preach in his home; but Mr. Palmer has good congregations on Sundays most of the time — except when it rains too hard. Things are coming to pass on this charge; and any one who is acquainted with the preacher, knows that just this must result from his labors. The report shows 5 baptized, 2 taken on probation, and 10 in full connection. A new belfry has been built on the church, with bills nearly all paid, and the pastor expects to have a bell in due time. He is now preparing to shingle the stable, raise the roof of the L. to the parsonage, and finish two rooms for present needs; and no one knows what he will do next. He has made 800 pastoral visits (and expects to make many more before the snow flies), has

taken several of his benevolent collections, and his salary is paid to date. All reports were helpful.

DEAR BRETHREN: Do not neglect the opportunity of pushing ZION'S HERALD, and give your people a chance to take advantage of the liberal offer of the management. Fifteen months for one yearly subscription! Never was the paper better, larger, and brighter than now. Every Methodist should take it. Pastors of other denominations see to it that their church paper is in the family of their faith — and rightfully, too. One reason for so many uninformed Methodists as to their own church, its polity, doctrines, and government, is the absence of the HERALD in the home. This paper is built every week especially for New England Methodists, and no pains and expense are spared that it may be the best, and to a large constituency it is, and ever will be. Too many Methodists neglect to take their own church paper, and substitute some other, but we feel that it is not loyalty to your own church to do it. Brethren of the ministry, please present it, with a sermon in its behalf, and we believe you will be greatly rewarded for your labors.

Again, we wish to say that several of the pastors have pledged themselves to labor especially in the interest of souls this year — that the fruitage may be one thousand before Conference. Who will say that this asking is too large? God is able and willing to save. Organize for victory at once! C. A. S.

#### Portland District

*Deaconess Home, Portland.* — A delightful occasion was the donation party held at the Deaconess Home on Monday evening, Sept. 24. The party was made up of the pastor and people of Pine St. Church, who came in goodly numbers and made the members of the Home happy both by their presence and their presents. During the evening they were enter-

tained by musicians from the Italian Mission. The same week a social was held by the Pine St. Epworth League in the interest of the Home, where a freewill offering was given and articles solicited for the parlor sale. There is a growing interest in the Home in both the city and country churches.

## EAST MAINE CONFERENCE

### Rockland District

*Harland and St. Albans.* — Rev. W. C. Baker finds a fair share of hard labor, difficult problems, heavy demands, and constant calls that leave little time for personal gratification, in the work upon this interesting circuit. Every charge is peculiar to itself — *sui generis*, I suppose would be the phrase — and yet is it not a matter of difference merely in details? This ministry of ours is about the same thing from A to what the Englishman calls Zedd. It means work, work, work. It means study, prayer, praise, activity among the people as a pastor — study, that we may not be ashamed of our workmanship; prayer, to keep in touch and union with God that the source of supplies be not cut off; praise, to keep our courage up, and because it is right, and because we have so much cause; and activity among the people as a pastor that we may know how to minister and what to administer. Then we must condense what we learn into our pulpit work, our prayer-meeting preparation, and pastoral conversations, and let the whole be illuminated with the sunshine of God's love in soul and body and word and work. Will not this bring our hearts' desire, at least in a measure? And yet how we labor and toil and strive often without results seemingly. But — "My word shall not return unto Me void. It shall accomplish that which I please. It shall prosper in the thing whereto I sent it."

*Athens Circuit.* — Rev. Leonard G. March is pushing the battle with commendable energy and to the enthusiastic appreciation of his people. This is one of the circuits that extend from the centre around to — most anywhere. A waning denominational contingent of another "forrud name" tries to keep itself alive whenever it can get a preacher of whatever denomination to occupy the pulpit its "half of the time" — one of the blessings of a "union" church, a thing which a facetious brother has fairly described by calling it a "disunion church." Without strength to live, the divided time is insisted upon by said contingency because "we ain't Methodist." We'd call in the society with the endless name that exerciseth

itself sometimes up on the Bangor District to the delectation (?) of Presiding Elder Dow, only that we have no time to waste in the present case — if, indeed, there be a case for treatment. Well, my Brother March has this condition to meet. The only church (society) in the community is ours. Had we a small edifice of our own all would be well, for the waning contingent would then quietly lie down and — pass away. Mr. March is doing as well as could be expected — and better.

*Union.* — Union is in clover. "We want no one to come here to preach as long as our minister is present," one of the officials cheerfully informed the presiding elder. And we did not blame him. Rev. J. M. Tranmer is doing splendid work. He has the largest congregations in the history of the church. Every department of church work is prospering. From the beginning this pastor has had the respect and appreciation and hearts of the people. Strong in the pulpit, strong as pastor, and strong in social qualities — qualities largely attainable by every Methodist minister — he throws himself, soul and body, heart and hand, into his duties, and being rooted and grounded in the faith, he sees good results. Special work is just begun. Indications are that Union will see one of her best years.

*Washington.* — Rev. J. M. Tranmer supplies this charge also. Congregations are without a precedent for numbers. The little company of believers is most enthusiastic. Twenty-five "Songs of the Century" have been purchased for social services. The young people as well as the older are much interested. "We think the world of our minister." T. F. J.

## VERMONT CONFERENCE

### St. Albans District

*North Hero.* — This is the central charge in location on the Lake Champlain islands. They were left without a pastor at the last Conference, and not till about July 1 were we able to supply them. Then Rev. Geo. L. Story, a supernumerary of our Conference, began work as a supply, and has continued till now. The reports at our last visit were not of the most encouraging character. When a people become depressed and discouraged, they need the word inspired by faith that will lift them up and urge on to victory. What is needed is a resident pastor. May the way soon open, that will make it possible!

*Grand Isle and South Hero.* — These places on the south end of Grand Isle County were left without a pastor by the transfer of Rev. W. T. Miller. The people did a good thing by Mr. Miller, paying him his salary a little beyond the time of his stay with them, and quite a snug sum beside, to help him on his westward trip. At first they thought that they must not try to have another pastor this year, but have taken on new life and a larger hope, and we now expect to place a pastor there by Nov. 1.

*Bakersfield,* the seat of the well known Brigham Academy, an educational institution of merit, is being well cared for by Rev. Jacob Finger, the pastor. Being scholarly and an earnest student, he is able to enter into sympathy with and command the respect of the young people attending the school. He is now encouraged in seeing the end (not far away) of the debt on the church in this place. The church work on all lines is very promising.

*West Enosbury.* — Rev. W. E. Newton has had one addition to his parish. She has taken up her residence in the parsonage. Judging from the tones of voice which escaped her as we left the house, we should believe that in her we have the promise of a good Methodist in a few years. The work here is very encouraging. The people seemed well contented, and the pastor aggressive.

*Group meetings.* — The second series of the group-meetings have awakened fully as much, if not more, interest than did the first series. From the various points where they have been held come the reports of the great good the churches have received, and in nearly all of them sinners have been brought to Christ. At Binghamville the interest was such as to warrant holding them for the third week. The unconverted are in attendance and interested, and some of them have yielded themselves to Christ.

*Personal.* — Rev. F. M. Barnes, of Waitsfield, was compelled to seek two months' rest from

## A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free.

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his work because of a nervous trouble. A letter from him now before me states that after returning to his work with the hope that he might be able to continue through the winter, his physicians tell him that he must cease from the work of the ministry altogether. We cannot understand why some things are so, and one of them is why this young man of ability and fitness cannot be continued in the work. But we know that our Father is more interested in the work than we can be, and that He doeth all things well. H.

## WHY NOT?

A professor in a Southern Methodist college recently said in an address: "I rarely get a student from a Methodist family into which the 'Advocate' does not go. It is almost universally true that the Methodist family into which the church paper does go, sends to our school."

This is a confirmation of our repeated claims that the church paper is not a separate and independent thing, with success or failure concerning itself only. Its success means much for the church, and its failure would be a great loss to the church and its causes. If ZION'S HERALD were to be given 5,000 more subscribers, it would not mean so much to the paper as it would to the Methodism of New England, to its ministers, to its educational institutions, to its varied benevolences, to the advanced intelligence and spiritual growth of its membership.

If you believe it, why not help toward that end? TELL OF OUR PRESENT OFFER. To new subscribers for 1906 we will send the paper free from receipt of the order until next January. Send the name at once, and pay the pastor any time before next April.

All stationed ministers are authorized agents of the HERALD.

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# RHEUMATISM

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If you have rheumatism, we want you to try the famous Magic Foot Drafts at our expense. They're curing all ages and conditions — after doctors and baths have failed — without a spoonful of medicine. We believe they'll cure you. Send us your name, and we'll send you the Drafts by return mail, pre paid. Try them, then if you are satisfied, send us the price, One Dollar. If not, simply say so, and they cost you nothing whatever. We have been sending these Drafts, "pay when satisfied," for many months now, and you can see for yourself that we couldn't keep this up if the Drafts didn't cure. The fact is, they do cure, no matter how many doctors have failed, because they apply a new scientific principle (fully explained and illustrated in our booklet), and that's why we are glad to send them on approval. Will you try them? Just send your address to Magic Foot Draft Co., S T 21 Oliver Bldg., Jackson, Mich.





## MONEY IN POULTRY AND EGGS

I am making money so easily that I want all the readers of ZION'S HERALD to know about my experience, and make money too. I sent to Mills' Poultry Farm, Rose Hill, N. Y., and he sent me full directions how to make money in the poultry and egg business, and helped me to get started. He makes everything so plain and easy that any one can start without trouble. I made \$900 the first year at home, and had all the fresh eggs and poultry I wanted. The business gets larger every year, and I expect to clear \$900 in 1906. Now is the time to start, as eggs will be 40 cents a dozen soon. Any one can make money just as I did by writing Mills' Poultry Farm, Box 223, Rose Hill, N. Y.

## CHURCH REGISTER

## HERALD CALENDAR

Board of Managers, W. H. M. S., Central Ave. Church, Indianapolis, Ind.,	Oct. 18-25
General Executive Committee, W. F. M. S., St. Paul's Church, New York,	Nov. 2
Gen. Com. Church Extension, Philadelphia, N. E. Conference W. H. M. S., Baker Memorial Church, Dorchester,	Nov. 2-3
Gen. Com. Freedmen's Aid and Southern Education Society, Hanson Place Church, Brooklyn,	Nov. 5-6
General Missionary Committee, James Church, Brooklyn	Nov. 8
Deaconess Hospital Bazaar, Mechanics' Building, Boston,	Nov. 7-10
Augusta Dist. Conference at Wilton,	Feb. 27-28

## POST OFFICE ADDRESSES

Rev. F. T. George, 37 B St., Lakeville, So. Framingham, Mass.  
Rev. W. J. Hambleton, Webster Park, West Newton, Mass.

NOTICE. — The regular meeting of the board of managers of the Boston Missionary and Church Extension Society of the Methodist Episcopal Church will be held at Room 4, 86 Bromfield St., Monday, Oct. 23, at 2 p. m. The question of the revision of the constitution will be considered at this meeting.

KALP: T. FLE ELLING, Sec.

## For Feeble Children

## HORSFORD'S ACID PHOSPHATE

A pleasant-tasting, effective tonic for sickly, fretful or feeble children with weak digestion.

NOTICE. — As secretary of Bureau of Need and Supply, I am placing disused copies of the old Hymnal. Who has such to give away, receivers to pay freight? I know a society that will give away some settees, also a communion service; another that will sell very cheaply a fine new service (not individual). Enclose postage, friends, as this go-between service is a labor of love simply.

T. C. MARTIN,  
Gen. Sec. of Ag. Meth.

Shelburne Falls, Mass.

W. F. M. S. — The annual meeting of the Corporation of the New England Branch of the Woman's Foreign Missionary Society will be held in the Committee Room, 86 Bromfield St., Boston, Oct. 18, at 10 a. m. Changes in Art. II and Art. VI, Sec. 4 of the by-laws, will be considered.

MARY L. MANN, Clerk of Corporation.

NOTICE. — To the Epworth Leagues and Woman's Home Missionary Auxiliaries of Maine Conference: The parlor sale for the benefit of the Maine Conference Deaconess Home will take place, Nov. 1 and 2. It is requested that all articles for the sale be sent in to the Home, 201 Oxford St., Portland, as soon as possible.

Per order of Com.

BOSTON UNION FOR PRIMARY AND JUNIOR S. S. TEACHERS will meet in the vestry of Park St. Church, Saturday afternoon, Oct. 21, at 1:00 o'clock. Miss Margaret Slattery, of the State Normal School, will speak.

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**BIBLICAL LECTURES.** — The courses of Biblical Lectures offered to the public by the Biblical Lectures Committee of the Twentieth Century Club, will be given in the Assembly Hall of the new club house, 8 Joy St., Boston. Thursday afternoons in November, "The Bible in Present Day Conditions," by Rev. Dr. Elwood Worcester, Prof. Geo. E. Horr, Prof. J. E. Werren, Rev. S. M. Crothers. Thursday afternoons in December, "The Social Teachings of Jesus," by Prof. W. W. Fenn. Thursday afternoons in January, "The Epistle to the Romans," by Prof. Henry S. Nash. Monday afternoons in February and March, "The Hebrew Literature of Wisdom in the Light of Today," Prof. John F. Genung. Tickets — courses I, II and III, each \$1; course IV, \$2; all four courses, \$4; single admission, 35 cents.

## Marriages

BARTON — MAXIM — In Livermore, Me., at the residence of the bride's father, Oct. 11, by Rev. G. J. Palmer. Eden H. Barton and Delena E. Maxim, both of Livermore.

CUTTING — FENTON — In New Sharon, Me., Oct. 12, by Rev. J. R. Remick. Frederick A. Cutting and Nellie E. Fenton, both of Mercer, Me.

HINKLEY — SMALL — In Lisbon Falls, Me., Oct. 11 by Rev. John C. Prince. Charles A. Hinkley, of Durham, Me., and Ella M. Small, of Bowdoin, Me.

ALLEN — TUCKER — At the Methodist Episcopal parsonage, Harrington, Me., Sept. 16, by Rev. M. S. Preble. Melville J. Allen and Annie F. Tucker, both of Cherryfield, Me.

PERRY — RAMSDALL — At the Methodist Episcopal parsonage, Harrington, Me., Oct. 11, by Rev. M. S. Preble. Charles W. Perry and Rena Ramsdell, both of Harrington.

ENOS — HAYWARD — In Dedham Oct. 11, by Rev. E. W. Virgin. Emanuel Enos, of Rochester, and Julia E. Hayward, of Dedham.

TANNER — CLAFFIN — In South Framingham, Sept. 25, by Rev. L. W. Adams. Thomas Ray Tanner and Mattie M. Claffin.

WILLEY — PARKHURST — In South Framingham, Oct. 10, by Rev. L. W. Adams. Andrew James Willey and Cora L. Parkhurst.

DANIELS — BLUNN — In South Framingham, Oct. 11, by Rev. L. W. Adams. Lewis H. Daniels and Mattie M. Blunn.

DUNTON — BRADLEE — In St. Johnsbury, Vt., at the home of the bride, Oct. 3, by Rev. O. J. Anderson. Arthur J. Dunton and Grace Alice Bradlee.

NOTICE. — The first meeting for the fall of the Wesleyan Young Alumni Club of Boston will be held, Oct. 27, at 6:30 p. m., at the South Station private dining-room. This is the annual meeting, and election of officers will take place. The guest of the evening will be Prof. C. T. Winchester, who will informally speak on the life and works of the late Frederic Lawrence Knowles, '91. Notices will be sent to members of the Young Alumni Club, but it is thought that many of the older men will be glad to come on this occasion. If so, kindly notify the secretary before October 25, and a plate will be reserved for you. Price of the dinner is \$1.

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## UNDERWEAR FOR WINTER

With the coming of winter arises the question of underwear. All are generally agreed that the correct kind should not only preserve warmth, but also act as a preventive of colds.

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## Aggressive Evangelism

The result of the meeting of the eastern part of Boston District was the appointment of a committee, who have arranged the following groups for revival meetings: 1. Brookline and Allston. 2. Wollaston, Neponset, Atlantic and West Quincy. 3. Baker Memorial, Dorchester First, Stanton Avenue and Parkman Street. 4. St. John's, Barham Memorial and City Point. 5. Bromfield Street, First Church and People's Temple. 6. Winthrop Street, Tremont Street and Highlands. 7. Jamaica Plain (First Church),

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Egleston Square, Upham Memorial and Morgan Memorial. 8 Hyde Park, Roslindale and Matapan. 9. West Roxbury, East Dedham and Highlandville. 10. Franklin, Plainville and West Medway. 11. South Walpole, Walpole and Norwood. 12. St. Andrew's, Jamaica Plain, already at work with an evangelist. The pastor of the church named first is requested to act as chairman of his group, and is urged to call his preachers together at once to make arrangements for beginning a revival campaign at an early date.

JOHN GALBRAITH, Presiding Elder.

ARTHUR PAGE SHARP, Sec. of the Com.

The best that money can buy should be your aim in choosing a medicine, and this is Hood's Sarsaparilla. It cures when others fail.

## Farewell to Missionaries

A service of peculiar interest to the friends of the Woman's Home Missionary Society was held, Oct. 6, in the chapel of the Methodist Book Concern, New York city, on the occasion of the outgoing of three missionaries to Porto Rico. Miss Lila Thayer, of Gouverneur, N. Y., and Miss Genevieve Gayton, of Latona, N. Y., both graduates of the Lucy Webb Hayes Training School in Washington, D. C., go to conduct the McKinley Day School in San Juan, Porto Rico. Miss Sallie Gill, a graduate of the New Jersey Industrial Home in Morristown, Tenn., and for two years an assistant at Rest Home in Ocean Grove, N. J., will enter upon the work of teaching domestic science and sewing in the George O. Robinson Orphanage in San Juan, Porto Rico.

Mrs. May Leonard Woodruff, secretary of the Bureau for Porto Rico, presided at the meeting, in which Dr. Leonard, Rev. Mr. Fowles (at one time superintendent of missions in Porto Rico), and Mrs. S. L. Baldwin, president of the New York Branch of the W. F. M. S., spoke for this wide mission field. Mrs. Clinton B. Fisk, president of the W. H. M. S., and Mrs. Anna Kent, secretary of the Bureau for New Mexico and Arizona (Spanish), spoke a few words of greeting and farewell. Each of the three outgoing missionaries spoke briefly.

There are some men so successful that they seem to be failures. Their attainments, which are absolute successes, introduce them to new duties, where perhaps, relatively to the grand opportunities that then begin to call to them, they seem to be ineffectual and defeated. It has been said of one of the workers in the East of London that his very success "created a problem." The congregations increased beyond the capacity of the church, and the Sunday-school grew till the classes overflowed the school buildings. The problem created was met by a heroic effort to enlarge into an institutional church. Successes that create situations demanding still grander efforts in the cause of Christ are the surest triumphs of life.

## FAMILY SORROWS

Sorrows of some kind come into every home, but the greatest sorrow is to know and feel that some loved one is tied body and soul to a habit that he or she cannot control. We must not blame them, but try to help them, for they cannot help themselves. If any reader of ZION'S HERALD has a father, mother, wife, husband, son, daughter or friend who is suffering from the Morphine Habit, have them write to Dr. Rutledge, 474 Hancock Square, Buffalo, N. Y. If they will not write, you do it for them. Your loved one or friend wants to stop, but can't. Your help and the Doctor's Remedy will save a life and make a happy home. The Remedy never fails.

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## OBITUARIES

A fair good-morrow, Death! we send thee greeting,  
My playmate Life and I;  
Serene thou waitest for the hour of meeting,  
While we two loiter by.  
The sunny highway, where each roadside blossom  
Waves welcome as we pass,  
And where the heart that beats within our bosom  
Makes answer to the grass,  
Which whispers soft: "Come over! oh! come over  
Where lush the cowslips grow,  
Where laughs the daisy and where blush the clover —  
Come over!" and we go.

Like children go we to the greening meadow  
To riot in the sun,  
To play and wanton with the shine and shadow,  
Until, the daylight done,  
We wander on through gloom enchanted places,  
All in a silence deep,  
And feel upon the fever of our faces  
The cooling touch of Sleep,  
Who woos us, with a loving voice and tender,  
To linger by her side  
In the fair country, wrapped about with splendor,  
Where only dreams abide.

Oh! Life and I, what games we play together  
Of joy and grief and love!  
We pluck the sweets that grow in summer weather,  
We know the thorns thereof.  
We wander on o'er bill and plain and hollow —  
But 'ever on our way  
One path we take, and follow, follow, follow  
To where thou art today.  
Therefore, O Death! to thee a word of greeting,  
Where, at the journey's end,  
Serene thou waitest for the hour of meeting —  
We keep the tryst, my friend.

— HARRIET F. BLODGETT, in *Independent*.

**Kilgore.** — Miss Abbie Lord Kilgore, sister-in-law of Bishop Warren and foster-mother of his children, was born of Revolutionary ancestry in Bartlett, N. H., Sept. 27, 1821, and died in Shelbyville, Ill., Sept. 29, 1905, aged 84 years.

After completing her education, she taught in the public schools of Madison, Wis., where her brother was president of the board of education. While there, in the year 1867, her sister died at Cambridge, Mass., leaving the future Bishop's three young children motherless. At once Miss Kilgore left her work and her large circle of friends, proceeded to the bereaved family, and took entire charge of the household. From the day of her arrival she took her three tender charges into her heart, and lavished upon them a daily devotion which no mother's love could surpass. In return, these, all of them now in homes of their own, gratefully commemorate her self-sacrificing care, and praise her as the personification of love, loyalty and devotion. To the church she was as true as to her family. Whatever concerned it concerned her. In every place she showed a character whose gentle dignity and womanly sweetness won for her troops of friends. Even advanced age did not depress her strong and cheerful spirit; to the very end she grew dearer and dearer to those about her.

**Buck.** — Charles Buck, of Millbury, Mass., entered into the rest that remaineth for the people of God, Aug. 24, 1905. He was born in Sheffield, England, March 22, 1829, and died at Sterling Junction, while on his way to Sterling Camp-meeting.

Charles Buck was the son of Joseph and Mary (Taylor) Buck, of Sheffield, and he, like his father and grandfather, became a skilled workman in edge-tool manufacturing. Four brothers — Charles, John, Richard and Joseph — came to America, John in 1849, and Charles and Richard in '853. In 1864, Charles, Richard and John settled in the town of Millbury, Mass., and commenced the manufacturing of edge-tools under the firm name of Buck Bros. In 1873 the firm was dissolved, and Charles began business for himself on Grafton St.,

where he built a house and shop, and where he continued to live until the time of his death. In his business he was prosperous, possessing the elements of character which lead to success — caution, perseverance, industry and fidelity. He was never known to complain of being weary, nor of pain and physical suffering — these things were natural, unavoidable conditions of mortal life to be endured in silence. He was endowed with a strong and vigorous constitution, capable of enduring continuous application to the toll of daily life and the care of his business interests. In his mental constitution he was a man possessed of a strong will and decision of character, of keen and quick perceptions, and a comprehensive grasp of thought which enabled him to view all sides of subjects under consideration. He was also a man of broad sympathies, which led him to take an interest in all the great questions of public interest, social, political, and religious



CHARLES BUCK

In his home his affections for his family were marked and conspicuous. He was never happier than when his children were gathered around him, and never so cheerful and joyous as when joining in the amusements and pleasures of children and grandchildren when they visited the old home.

Mr. Buck was thrice married. A wife and six daughters survive him, two sons and a daughter having passed on to the future life. While the house in which he lived was unpretentious, it was the centre of earthly attraction to him. He was a kind and affectionate husband, a tender and loving father, who provided well for his household; given to hospitality, delighting in entertaining, in his pleasant home, the guests who came to see him.

Nearly fifty years ago, in old Park St. Church, Worcester, he gave his heart to God, and joined the Methodist Episcopal Church, of which he remained a member to the day of his death. His Christian experience was clear and definite, and, as he frequently testified, he knew when and where God spoke peace to his soul and the old life of sin and rebellion passed away, and the new life in Christ Jesus entered his soul, filling it with joy unutterable and full of glory. Starting with such an experience, he continued steadfast in the faith, delighting in testifying to the grace of God which had translated him from the kingdom and power of darkness into the kingdom of Jesus Christ and of light and glory. Joining the church in Millbury, he became an active and efficient member, faithful to the service of the house of God, and contributing liberally to the needs and improvements of the society, one of his last contributions being \$500 towards the new and beautiful parsonage in Millbury. In his will he has left an expression of his love and interest in the church of his choice by the bestowment of gifts to the cause of Missions, Preachers' Aid, and the church in Millbury.

For a year or two past Mr. Buck's vital powers have been failing, and during the past winter he had two experiences of sickness which indicated the near dissolution of the earthly tabernacle. During the summer he and his wife and two members of his family had

been to the seashore for two weeks. Returning to his home on Monday of Sterling camp-meeting week, he attended to matters relating to his business, and on Wednesday he informed the writer he would be glad to have him go with him on Thursday to Sterling. While on the way Mr. Buck was taken sick, and when the train arrived at Sterling Junction it was found impossible for him to go to the grounds. Under a shady tree he was laid upon the ground and medical aid summoned. At first it seemed as if he would rally from the attack, but gradually, without apparent pain or suffering, he sank like a tired child into the sleep of death. He was conscious, cheerful and hopeful, greeting with a smile and cheery words, to the last, all who came to see him.

His funeral was Sunday, Aug. 27, in the church at Millbury, and was largely attended by his fellow-townsmen and others from Worcester. The pastor, Rev. S. A. Bragg, read selections of Scripture, Rev. W. Wignall made the address, and Rev. H. G. Buckingham offered the prayer. His body rests in the cemetery at Millbury, but his soul, redeemed through Jesus Christ, has gone to be with God forever.

WM. WIGNALL.

**Adams.** — On Sunday morning, Aug. 20, 1905, in Gardner, Mass., Sarah Wiley Adams, wife of Melvin Adams, laid down the toll of earth for the "rest which remains for the people of God." She had been ill only a short time, having had a paralytic shock. Her sufferings in the early part of her illness were intense; but these her physician was able to relieve, and her last hours were more comfortable. She became unconscious on Saturday evening, and so remained until her spirit returned to God who gave it. She was most tenderly cared for during the days of suffering by loving children and a fond husband, her daughters — Mrs. Geo. H. Newton, of West Rindge, N. H., and Miss Laura E. Adams, who resides at home — being constantly with her.

For several years the family had lived in Rindge, N. H., until last May, when business considerations made it seem imperative for their removal to Gardner. The family were all active members of the Methodist Episcopal Church at West Rindge. Mrs. Adams had been, the year previous to her removal, the president of the Ladies' Aid and assistant superintendent of the Sunday-school. She was always diligent in the King's business.

The funeral was held in the Methodist Episcopal Church at West Rindge, the Tuesday following her demise, and was conducted by her pastor, Rev. Geo. G. Williams. The presence of her old neighbors and friends and the many beautiful floral offerings attested the love which they cherished for her. The "Home of the Soul," a special favorite of Mrs. Adams, was rendered as a solo, and "Asleep in Jesus," by the choir of the church. Interment was at Northboro, Mass.

Sarah Wiley Chapman, daughter of Rev. Geo. E. and Minerva Chapman, was born in Brooklyn, N. Y., in 1853. At the age of thirteen she was soundly converted and united with the Methodist Episcopal Church of which her father was the pastor. Many of the older men of the New England Conference will remember him as a member of that Conference. On Sept. 5, 1876, in the Methodist Episcopal Church at North Brookfield, Mass., she married Melvin

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Adams. Four children were born to them, who remain to mourn their loss—Arthur M. Adams and Mrs. Geo. H. Newton, of West Rindge, N. H.; Mrs. Leon Smith, of Northboro, Mass.; and Miss Laura E. Adams, of Gardner, Mass. Her mother still survives her, residing at East Charmon, Mass., but is in very feeble health. "Blessed are the dead who die in the Lord."

In Mrs. Adams' death earth has lost a sweet character and a consistent Christian, but heaven has gained one to walk in white because she was found worthy. We expect to meet her on that bright morning when the dead in Christ shall rise.

GEO. G. WILLIAMS

Fairfield. — Mrs. Sarah E. (Hutchins) Fairfield was born in Kennebunkport, Me., Nov. 25, 1838, and passed beyond the veil which obscures our vision of the heavenly home, Aug. 22, 1905.

Mrs. Fairfield was the daughter of Edward S. and Mary G. Hutchins, both of whom were faithful members of the Methodist Episcopal Church. When she was about twenty years of age, Oct. 31, 1858, in company with the young friend who afterward became her husband, she united with her parents' church, being given the right hand of fellowship by Rev. Charles Munger. Later in the same year she went to Kent's Hill to attend school. She taught school in her home district for about four years, a part of the time conducting a private school. She was married, Dec. 9, 1860, to Joseph W. Fairfield, of Biddeford, the ceremony taking place at her home and being solemnized by Rev. A. F. Barnard. The next day the young couple went to Biddeford to live, attending the Alfred St. Church during the pastorates of Revs. H. B. Abbott and D. B. Randall. In 1862 they returned to Kennebunkport, where they remained members of the church until December, 1870. Then they moved to Saco for the winter, and sat under the preaching of Rev. Charles Clark, D. D. In the spring of 1871 they again removed to Biddeford, uniting with the Foss St. Church, where they remained until April, 1895, when they returned to her early home in Kennebunkport. There Mrs. Fairfield remained an active, earnest, working member of the church until her translation. During her residence in Biddeford she enjoyed the pastoral care of such men as Revs. A. S. Ladd, J. B. Day, G. A. Cobb, D. W. LeLacheur, E. T. Adams, W. S. MacIntire, C. A. Southard, E. O. Thayer, and other men of God, who without exception recognized the sterling worth of this godly woman, who with becoming modesty, quiet manner, and sweet voice, was always ready with act and testimony to give token of an abundant work of divine grace in her heart. Wherever she lived she fully recognized her responsibility, not only to her own family, but toward the church, and she cheerfully bore her full share of its burdens. Every one loved her. She was a true friend to all. During her entire married life of nearly forty-five years, owing to the rather frail health of her husband, she assumed and carried a larger share of the family burdens than usually are carried by household matrons; but she loved to serve, and was possessed of unusual executive ability, which she seems to have transmitted to her offspring. She was so constant in church attendance and active in its work that her absence seems to leave a large vacancy. She was a very wise as well as a loving mother, and her six children, all of whom survive her, were so carefully instructed in Christian principles that before she severed her connection with Foss St. Church all of the family were enrolled as its members. Her children's names are: Abbie H. Fairfield, of Biddeford; Mary W. Haynes, of York; Josephine W. Whitman, of Saco; Myra M. Morrill, of Connecticut; Roscoe D., of Biddeford; and Harold S., of Sanford. She had seventeen grandchildren. Her aged father survives her, now in his 94th year, but looks hopefully forward to a speedy reunion. Her husband is sadly overcome with grief, the suddenness of the separation giving him a severe shock. Mrs. Fairfield had started to visit her son in Biddeford, and without a moment's warning, while sitting in the car, the Master said, "Come home," and she gladly obeyed. Mr. Fairfield is

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### "Can the Gulf be Bridged?"

DR. W. F. WARREN, of Boston University, writes:

"Yes! A choral yes, sounded simultaneously by all beings on earth and in the heavens who have any personal knowledge of Jesus Christ. The Pontifex who has bridged the gulf between sinful man and the holy God is not to be baffled and defeated by any of the temporarily gaping seams that disturb our social ease-taking. He, in whom finite humanity and infinite Deity are a perfect and living and everlasting Unit, is the everywhere present Conciliator of all conflicts and Reconciler of all races (Col. 1: 15-27). It is a sin to ask such a question as the above. It should read: 'How can the Gulf be Eridged?'"

"This legitimate and most exigent question suggests another: How did the gulf begin? The origin of an evil almost invariably throws light on the true remedy. It does in this case. In any land, so long as the representatives of capital and the representatives of labor are, not only of one race, but also members of homogeneous, intermarrying families, no such industrial antagonisms and (literally speaking) antagonies can ever arise as are today found in our industrial state. The 'gulf' began far back in our industrial history. It began when to the natural sensitiveness of the relatively poorer members of a great family toward the relatively richer there was added, by immigration, the natural jealousy of old native inhabitants called upon to face competitive newcomers. It was still further widened when the tide of these newcomers became a tide of wholly alien political antecedents and nationality. It was again widened when more newcomers were the representatives and propagandists of an alien religion. It was again widened when greed, in its search for cheap and servile labor, procured the bringing in of new thousands and hundreds of thousands of low-caste, coolie laborers of almost nameless races, speaking all the Babel-

tongues of Asia and Eastern Europe. The beneficent and remedial results of intermarriages between classes ceased because intermarriages ceased. About every form of inter class jealousy and distrust between aggressively organized employers and defensively organized employees was now concentrated and given full play. The 'gulf' now became fixed, and, apart from God's help, absolutely insuperable.

"This plain diagnosis of the difficulty makes perfectly plain the remedy. The natural homogeneity of our early population, with its thence resulting industrial peace and good-will, has been lost. Only through a new homogeneity can industrial peace and good-will be restored. Only in Christ, and through the mediating love and service of Christians, can this new national unity and equality and fraternity be brought into being. And it was because of this fact and because of the quality and unexampled volume of our immigration the past twelvemonth, that I uttered so solemn and earnest a heart-cry in my 'Timely Appeal to Every Methodist Minister and Layman Resident in the United States' (ZION'S HERALD, Sept. 27). I beg that it may not be allowed to die away unheeded and without effect. On the reception which American Christians are about to accord to the Christians coming to us by the hundred thousand from the Orient will hinge the future of 'the Gulf.'"

### Boston Methodist Social Union

The first fall meeting of the Union was held in Lorimer Hall on Monday evening. An informal reception, with orchestral music, was held in Gilbert Hall preceding the banquet. At the guest table were seated, with the new president, Dr. Marshall L. Perrin, Congressman J. W. Weeks of Newton, President and Mrs. Huntington of Boston University, President Curtis of the Baptist Social Union, Mayor Weed of Newton, Professor S. L. Beller of the

School of Theology, and Rev. A. P. Sharp, Ph. D. Dr. Sharp made the invocation.

President Perrin, introducing Congressman Weeks, called attention to the fact that so often the West has looked to the East for inspiration for the greatest things in art and literature. Now again we are looking to the East to see whether they have not much to offer us. Mr. Weeks, after graduating from Annapolis, was some time in Japan and has watched its development as one who thoroughly believes in its great future.

Congressman Weeks said, in part, that his interest in Japan began with his days at the Naval Academy at Annapolis where he had personal acquaintance with three Japanese students. They were Christians before they came to Annapolis. They attended both church and Sunday school. One was president of the Y. M. C. A. when he returned to Japan. They graduated high in the class, and became lieutenants in the Japanese navy. Each has made a mark; two have made special record in the late war with Russia, one standing next to Togo, and one as special adviser to the Mikado. In Japan he found the people very hospitable and fully as manly men as those he had known here. The Japanese are thorough in all they do. They are very systematic and perfectly disciplined. The shipment of two regiments in the night without noise, or the sound of human voice, was a sample of their remarkable discipline. The Japanese seem to be quite devoid of curiosity, and have complete self-restraint. They are a water loving people, and therefore natural sailors. This results from the form of their country. They are strong and wiry. He had two men pull him in a jinrikisha thirty miles in five hours, and they did not seem to be fatigued. The nation is densely populated, and this was one cause of the war. They want their colonies to go to a land which they can control. It has been said that the Japanese are a dishonest people. This may be so with the merchant class, but not among the other classes. I believe the civil service of Japan is of the highest order and above graft.

China is very different. China has not been developed as yet. They have only 1,000 miles of railway with five times as much population as the United States. They have half the coal of the world, and yet burn reeds rather than mine the coal. Russians are unlike the Japanese in discipline, have not the thoroughness of the Japanese, and have a corrupt civil service. John Paul Jones left record of these traits. Russians were not ready for this war. There are scarcely any Russian ships in mercantile business. They are not natural sailors, like the Japanese, and their navy has never made a good show in warfare.

The China-Japanese treaty practically assured the "open door." This is the great field for foreign trade for the American nation. We are in a position to benefit by the growth of foreign trade, which is sure to come. It also has aided to maintain the integrity of China. We must do something to make good our reasons for the exclusion of the Chinese if we are to have a right understanding with the Chinese nation. We cannot maintain a good reason for the exclusion act, except as a means of poor politics. We must learn to treat the upper classes of China better than we have been doing. Our interest from a material standpoint is in maintaining the open door. We must depend on their civilization for the growth of our trade. The more civilization, the more trade.

In old times ships of war went to sea for months. Now a ship can only go as far as its coal capacity will carry it. So now every nation must have naval stations. Admiral Dewey had to conquer or surrender, for we had no naval base in the East. To maintain ourselves in the East we must have a naval base. We need a portion of the Philippines as a naval base. This is a reason for taking Hawaii and Porto Rico. A naval base in the West Indies is necessary for the safety of the Panama Canal. This canal will be the greatest thing for the improvement of the commercial relations of the world that has been brought about for many years. Personally he could wish that we had never taken the Philippines, as it will require great and wise judgment to successfully carry on the necessary development of these islands. The address was listened to with close attention and warmly applauded at its close. The benediction was pronounced by Prof. S. L. Beller.